THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIX Philadelphia, March, 1931 No. 6

"And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way."—St. Matthew, 21 : 8.

See page 242

Altar Appointments

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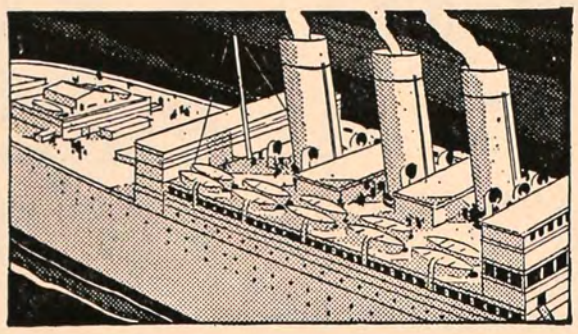

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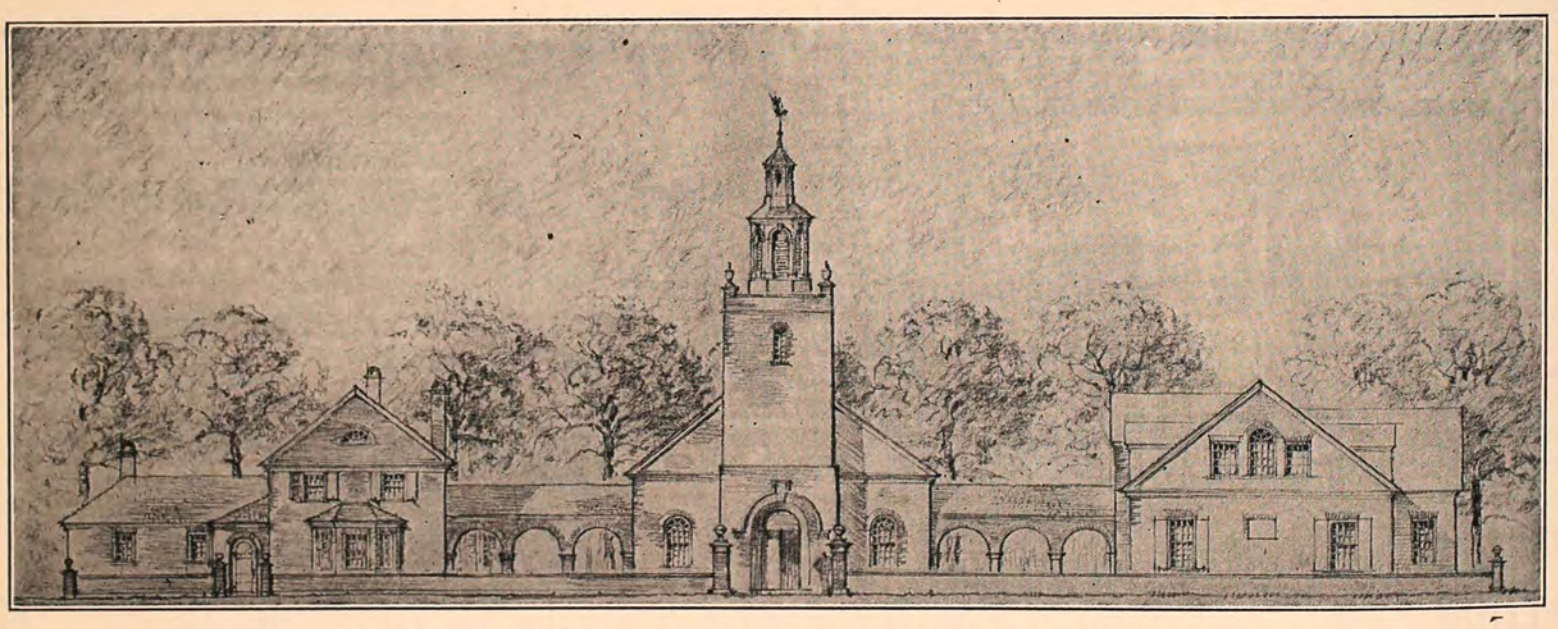

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The author discusses the last days of the earthly life of the Master in the hope that it will prepare those who come to the Easter communion to appreciate its value.

Crucified
Frank L. Vernon **$1.00**
Good Friday Addresses on the seven last words from the cross comprise this volume. Their subjects are: Crucifixion, Forgiveness, Responsibility, Bereavement, Desolation, Disappointment, Duty, Death.

The Sermon on the Cross
Van Tassel Sulphen **$1.25**
This book is a manual of private devotion, as well as a contribution toward a more particular and worthy observance of the Friday of Passion Week.

Between Two Worlds
Daniel A. Poling **$2.00**
In this book the author portrays the human side of Jesus. We see him tramping with John Mark in the woods, lifting up the friend of his sister, and facing the greatest crisis known to man.

The Lord's Prayer
Frederich Rittelmeyer **$1.75**
An English translation by S. M. K. Gandell. Readers of "Behold the Man" will not need to be reassured that these thoughts upon the Lord's Prayer have the same sound scholarship behind them and possess the same half-mystical appeal which goes with intimate German religious experience. Dr. Rittelmeyer says: "It was only a vivid personal experience of the quantity of hitherto unspoken truth contained in the Lord's Prayer which has given me courage to add yet another volume to the literature relating to it."

For Thoughtful Reading

The Divine Companionship
J. S. Hoyland **$1.00**
This is a book of prayers. It will enrich the devotional life because it furnishes adequate expression and encourages meditation on our relationship to God. The author has avoided sentimentality which mars many volumes of this type.

Renewed by the Spirit
Carl Knudsen **$1.50**
This series of addresses gives counsel and meditation to comfort those who are suffering. The general theme is that spiritual renewal will become the possession of anyone who will accept the essence of first-century Christianity.

The Meaning of the Cross
Henry Sloane Coffin **$1.50**
All that the cross stands for is readily felt but not so easily understood. Dr. Coffin attempts to explain it to the men and women of today. No selection could be better for Lenten reading.

Quiet Moments
J. Hardwick **40 cents**
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Pilate's Three Questions
J. D. Jones **40 cents**
This is a reprint of that section of "Watching the Cross" in which the author deals with the three questions which Pilate raised the night before the Crucifixion. This very inexpensive edition has been issued in view of the demand for fresh material for Easter sermons.

Great Days of the Last Week
B. H. Bruner **$1.00**
This series of addresses for the pre-Easter season deal with the Day of Popularity, the Day of Loneliness, the Day of Trial and Rejection, the Day of Death and Seeming Defeat, and the Day of Victory and Vindication. Ministers of every denomination will find many suggestions in them.

St. John
W. C. Scroggie **$1.25**
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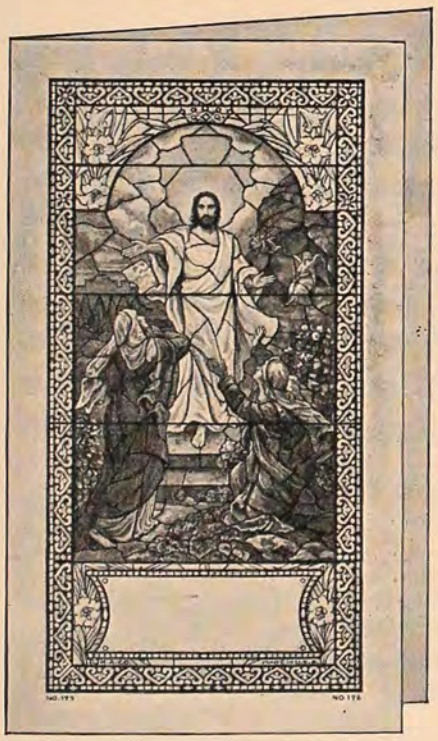
EASTER AND ITS NEEDS



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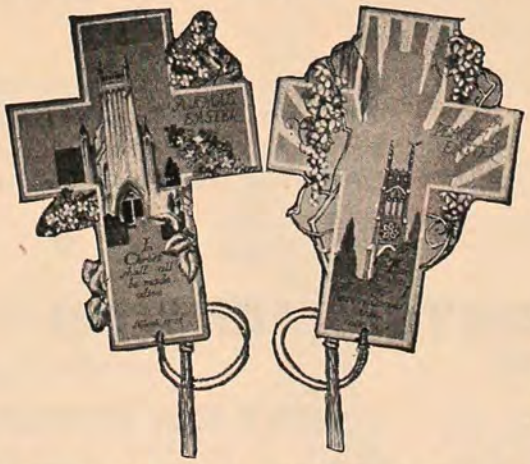

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XIX: NO. 6 PHILADELPHIA, MARCH, 1931 Fifteen cents a copy One dollar a year

The Bishop's Message

Letter from the Presiding Bishop

The following letter from the Presiding Bishop is printed so that his thanks may reach all members of the Diocese who generously helped in meeting our apportionment.

NEW YORK, January 31, 1931.

MY DEAR BISHOP GARLAND:

The payment, year after year, by Pennsylvania of its full quota for the work of the National Council is never a surprise, but it is no less a cause of great encouragement to the Church, and of Thanksgiving. This year particularly, the result has been accomplished under unusually difficult conditions. I can appreciate the effort and self-sacrifice which it has cost.

I know that I am expressing the mind of the Council and of the whole Church in sending to you and your people this word of congratulation and of gratitude.

That the Diocese has pledged the payment of its entire quota in 1931 is an added proof of courage and of loyalty.

With prayers for God's blessing upon you and your work, I am

Faithfully yours,

(Signed) JAMES DEWOLF PERRY.

The Lenten Program

In a recent issue of *The Churchman* the Editor commends the advice of Bishop Fiske warning against mere adherence to the traditions of the Parish in arranging a Lenten Program. We do not think that the Clergy annually follow the program of the previous year without careful consideration, but after frequent changes, one eventually reaches a norm which takes into consideration the needs of the Parish. Notwithstanding the warning is timely and especially this year as though there may be "peculiar needs" in some Parishes, there is one common need and that is to answer the call to minister to the poor, the sick, the distressed, the needy, the unemployed.

Why not make our petitions and prayers more personal by announcing the special purpose and the individual needs for which we pray? After meeting for prayer why not have a definite plan for every member of the Church to follow and send them out to carry cheer and comfort to those in need? Why not manifest in life the reality of the teaching of Jesus that again men may say, "behold how these Christians love one another!" In every Parish among the rich or poor there is needed the example, the inspiration, the influence of those who in the Master's name go about doing good. Many do not know the joy of such service, the privilege of personally ministering out of their abundance to those who are in need. Thousands of the members of our Church and tens of thousands of those outside the fold,—but equally dear to the Divine Lord and Saviour Who died for all,—are waiting for us to share with them the blessings that are ours.

Whatever program your Rector has made for the observance of the Lenten Season we hope that every communicant will have a personal program and that it will consist of setting apart some time each day for prayer and meditation, and some time each day for definite service in extending a helping hand, speaking a word of encouragement, bringing light into a darkened life, visiting the sick, ministering to the poor or needy, and thus bearing witness to our Christian faith and hope and love.

Pray for the Peace of Jerusalem

We hope that in every Church and Mission the offering on Good Friday will be sent to Mr. Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City, N. Y., for "work in the Holy Land." This work, under the Bishop in Jerusalem is supported by the voluntary offerings of the English speaking Churches and it is the only Missionary work in the world supported by all the Anglican Churches. It is fitting that when our hearts are turned to Jerusalem on Good Friday we should give generously to help in the support of the Churches, Schools, and Hospitals ministering in the name of the crucified and risen Christ in that land where the Prince of Peace was born.

Schedule of Noonday Lenten Services in Central City Section

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut, 12.30 Daily)

March 2-6. Rt. Rev. R. E. L. Strider, D.D., LL.D., Bishop Coadjutor of West Virginia.

March 7. Rev. N. B. Groton, Rector of St. Thomas' Church, Whitemarsh, Pa.

March 9-14. Rev. Joseph Fort, Newton, D.D., Litt.D., St. James' Church, Philadelphia.

March 16-20. Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

March 21. Rev. Frank Goostray, Rector of Trinity Church, Coatesville, Pa.

March 23-27. Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

March 28. Rev. G. Paul Musselman, Rector of St. James' Church, Downingtown, Pa.

March 30-April 3. Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

April 4. Rev. Floyd W. Tomkins, Jr., Assistant Minister, Church of the Holy Trinity, Philadelphia.

SPECIAL LENTEN SERVICES NO. PHILA. CONVOCATION

Following is the schedule of the remaining special preaching services this Lent in the Convocation of North Philadelphia. The services are held on Wednesday evenings at 8 o'clock under the auspices of the Diocesan Commission on Evangelism.

March 4—The Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia.

March 11—Rev. Edward H. Bonsall, Jr., Pennsylvania State Sunday School Association.

March 18—Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity Church, Philadelphia.

March 25—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 1—The Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina.

Character is formed, not by laws, commands, and decrees, but by quiet influence, unconscious suggestion and personal guidance.

The greatest homage you can pay to truth is to use it.

CHRIST CHURCH

(Second above Market, 12.30 Daily)

March 2. Rev. F. P. Houghton, Lancaster, Pa.

March 3-4. Rt. Rev. Frank Du-Moulin, D.D., LL.D., Rector, The Saviour, West Philadelphia.

March 5-6. Rev. John W. Suter, Jr., Department of Religious Education, National Council.

March 7. Rev. Frank B. Barnett, Priest-in-Charge, St. Andrew's, Yardley, Pa.

March 9-11. Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore, Pa.

March 12-13. Rev. Chauncey E. Snowden, St. Paul's, Overbrook.

March 14. Rev. Arthur C. Carty, Priest-in-Charge, St. Bartholomew's, Philadelphia.

March 16-18. Rev. Floyd W. Tomkins, D.D., S.T.D., Pastor, Holy Trinity, Philadelphia.

March 19-20. Rev. Thomas A. Sparks, Rector of Good Shepherd, Rosemont, Pa.

March 21. Rev. T. A. Meryweather, Rector, The Atonement, Morton, Pa.

March 23-24. Rev. Theo. R. Ludlow, D.D., Department of Religious Education, National Council.

March 25. Rev. E. Clowes Chorley, D.D., St. Philip's, Garrison, N. Y.

March 26-27. Rev. Caleb R. Stetson, D.D., New York.

March 28. Rev. William Roulston McKean, Assistant, Christ Church, Philadelphia.

March 30. Rev. William B. Beach, D.D., Rector, Our Saviour, Jenkintown, Pa.

March 31. Rev. Granville Taylor, Vicar, The Mediator, Philadelphia.

April 1-2. Rev. Percy R. Stockman, Chaplain, Seamen's Mission, Philadelphia.

April 3-4. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

ORDINATION

The Rev. Samuel Draper Ringrose was ordained to the Priesthood on the morning of Quinquagesima Sunday by the Bishop Coadjutor of the Diocese in the Church of The Resurrection, Mayfair, Philadelphia. He was presented by the Rev. Dr. W. G. W. Anthony, of Saint James's Church, Philadelphia, who also preached the sermon. Mr. Ringrose was appointed Curate of this Church last November under the Dean of the Convocation and presented a class of twenty-eight for Confirmation at the ordination service.

ST. STEPHEN'S CHURCH

(Tenth above Chestnut, 12.30 Daily)

March 2-6. Rev. Thomas McCandless, Rector, St. Michael's Church, New York City.

March 7. Rev. John L. Hady, Rector, Old Swedes' Church, Philadelphia.

March 9-13. Rev. Clifford G. Twombly, D.D., Rector, St. James' Church, Lancaster, Pa.

March 14. Rev. J. Jarden Guenther, Rector, Trinity Church, Swarthmore, Pa.

March 15. Sunday Evening Service, 8 P. M., Rev. Halford E. Luccock, D.D., Yale University Divinity School.

March 16-20. Rev. Dr. Charles E. Jefferson, New York City.

March 21. Rev. William M. Sharp, Assistant Minister, Chapel Prince of Peace, Philadelphia.

March 23-27. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

March 28. Rev. John R. Logan, Vicar, St. Simon the Cyrenian, Philadelphia.

March 30. Rev. Dr. Lewis G. Morris, Rector of Calvary Church, Germantown.

March 31. Rev. C. E. Snowden, Rector, St. Paul, Overbrook.

April 1. Rt. Rev. Frank Du Moulin, Rector, Church of the Saviour, Philadelphia.

April 2. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

April 3. Rev. Carl E. Grammer, S. T.D., Rector, St. Stephen's Church, Philadelphia.

April 4. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church, Philadelphia.

THE BISHOP'S PRE-LENTEN CONFERENCE WITH THE CLERGY OF THE DIOCESE

The Bishop met the Clergy of the Diocese for the Annual Pre-Lenten Conference on Monday, February 16. The opening service was a Celebration of the Holy Communion in the Church of the Holy Trinity, when the Bishop and the Bishop Coadjutor made addresses. About 150 were present. At 1 o'clock the Bishop entertained the clergy at a luncheon in the Church House, when the Right Rev. Alfred A. Gilman, S.T.D., Suffragan Bishop of Hankow, China, gave a most thrilling and interesting account of his work, including the serious conditions which are prevailing in that country due to the Communist activities.

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SCHEDULE—*Thursdays in Lent, 8 P. M.*

February 19th
Rt. Rev. James E. Freeman, D.D.
Bishop of Washington

February 26th
Rev. J. Howard Melish, D.D.
Holy Trinity, Brooklyn, N. Y.

March 5th
Rev. Bernard Iddings Bell, D.D.
Warden, St. Stephen's College, N. Y.

March 12th
Rt. Rev. William T. Manning, D.D.
Bishop of New York

March 19th
Rev. Frederick S. Fleming, D.D.
Intercession (Trinity) New York

March 26th
Rt. Rev. Charles Edward Woodcock, D.D.
Bishop of Kentucky

Each year, the Rev. David M. Steele, Rector of the Church of St. Luke and The Epiphany, together with his Vestry, have made possible this exceptional schedule as their contribution to one general Diocesan effort throughout Lent, by providing such a spacious church in so favorable a central city location and defraying all expenses of heating, lighting, music, printing, advertising and substantial fees to secure the best preachers available.

It is in no wise intended, of course, that these services shall take the place of or interfere with any other devotional hours, whether at familiar hours in particular parishes or the several noon-day services. Rather it is intended to supplement all these and provide one place at one time for all who may foregather.

Thursday nights were chosen and have been held to because they seemed less likely than any other time in the week to interfere with individual parish programs, the favorite time for those being Wednesday and Friday. Attendance these past three years has seemed to justify this choice and give hope this year of an ever-increasing clientele.

Congregations have ranged from five hundred to a thousand, depending on the date in the season, upon weather conditions and upon the popularity of the individual preacher. Printed programs are prepared containing words of familiar hymns and hearty congregational singing has been a distinct mark of enthusiasm.

A number of churches have adopted the practice of entering this Thursday evening hour as an item on their parish schedules; but, instead of worshiping at home, have organized delegations who, in company with their Rectors, have attended and found places reserved to sit together in one conjoint congregation.

Little need be said about individual names on the above schedule. Its very appearance in print would seem to guarantee excellent preaching and it is this very fact that is intended to characterize the undertaking. The service is intentionally short, usually with the Bishop or some one or two other clergy participating.

A double male quartette of St. Luke's Choir, accompanying the new organ, leads the congregational singing of three or four rousing hymns. Ample time is allowed the speaker. Dr. Steele has protested from the beginning against any Offering being taken, so that the whole period, being compressed within about an hour, has been characterized by a deep sense of devotion. Each year an interesting number of people have come to feel the uplift and inspiration of so large a company of our church people and others thus participating together and listening to such outstanding preachers.

These services are conducted as heretofore under the auspices of the Diocesan Commission on Evangelism. Members of the Commission are: Rev. J. K. Shryock, Rev. Floyd W. Tomkins, Rev. L. N. Caley, Rev. Charles E. Eder, Mr. Leon C. Palmer, Mr. George Randall, and Mrs. Charles H. Arndt.

The Very Reverend Benjamin N. Bird

A Tribute—By The Rev. Francis C. Hartshorne

[*Read to the Congregation of St. Asaph's, Bala, in lieu of a sermon, on the Sunday following the death of their Rector.*]

—

My friends, since we last met together in this Church your beloved Rector, and my dear friend, has departed this life. It is most fitting that the pulpit from which, for more than nine years, he preached the Gospel so faithfully and so acceptably to you, should this day be unoccupied. Yet it is unusually true of him that, although he has died, he still speaks, and, for a long time will continue to speak, as his life and message bring forth fruit in the lives of those who were privileged to know or hear him.

It may be thought that it would also be most fitting if nothing were done by me today but to conduct the worship and administer the Sacrament of the Church. On the other hand, if the Christian religion is really a way of life, it must have a message for every event of life, however untoward, and the Minister of Christ cannot divest himself of responsibility for endeavoring to point out what that message may be. Moreover, when a life of unusual strength and influence has been lived and come to its earthly termination amongst us it is fitting that something be said about it. As you all know, it is not the custom in our Church to have any such things said in the course of the Burial Service, not even in the case of Bishops. And because there is not often any subsequent occasion when such remarks can be made, it often happens that nothing adequate is ever said to bring home to the survivors the good example of some Godly man who has died. That seems too much like putting a shining light under a bushel, rather than upon a candlestick where it may give light to all.

I fully realize that many, if not most of you knew your late Rector far better than I. Yet even so, I may be able to be of some service in putting some of your thoughts into words. And I can in any case pay my own tribute to his character, and I feel it my bounden duty to do so.

I have referred to him as my dear friend, and such he was to me, although only of recent years, because up to that time I had but a speaking acquaintance with him. The change came about entirely through the utter friendliness of his nature. When, some three years ago, he learned that I was giving up my own parish after a Rectorship of eighteen years, and intended moving into this neighborhood, he wrote me a most friendly letter, giving me a hearty welcome to the Parish and Church, and, just in that one, simple act of kindliness he not only made it a real pleasure to move into the neighborhood, but also gave me a new idea of his personality, and made me feel that I had been his friend for years. And as if that had not been enough, the first Sunday we were in church he said to the congregation, "I do not want to embarrass my good friend, but I want in your name to welcome him to our midst," an action as surprising to me as it was characteristic of the man. His "good friend"! I had hardly exchanged a dozen words with him in my life. But everyone was his friend to whom he could be of help. His action sprang from his understanding sympathy. Being a priest himself he could realize what it must have meant to a brother priest, after thirty-two years in the Ministry, to step out into the cold world, so to speak, and he meant to do what he could to make that world a little less cold, and what he did was a great deal. And not every clergyman would have been so unconcerned and even enthusiastic about having an unemployed brother settle in his parish! But he always forgot himself in thinking of others. And last Christmas morning after I had taken one Celebration of the Holy Communion for him, I thanked him for privilege, saying it meant a great deal to me, because if I had not Celebrated the Holy Communion that Christmas morning it would have been the first Christmas in my ministry that I had not been able to do so. This statement immediately aroused his ever-ready sympathy, and he turned and said, intensely, "Listen! As long as you are here and I am here, and you have no other opportunity, there will always be a Celebration for you to take here on Christmas and Easter."

I would not speak of such personal matters were it not that I felt I must pay my tribute to his memory, and were it not also that I am sure that my experiences of his kindnesses could be matched many times over by many of you. He bound us to him by those bands of steel—"the cords of love." And no one ever thought of it as calculated kindness, the result of mere ability to sense what would be tactful or politic; not in the least; it was spontaneous. In the Epistle for Quinquagesima Sunday we heard the qualities of charity set forth in words; Mr. Bird exhibited them to us in his life.

And the deep impression made by his preaching was in no small degree due to our conviction of his entire earnestness and sincerity. He preached a hard gospel, because it was one that demanded entire self-surrender; but one felt that he was entitled to preach it, for he believed it, and tried to practice it, and with a large measure of success. It is said that a preacher's best sermon is always the man himself, and that was why his sermons made the impression they did. He bore heavily on things that clergymen often skim over lightly, because they are too demanding. No one could go away from his preaching feeling in the least self-satisfied. I do not know that any higher praise is possible.

In the Service for the Ordination of Priests, among the things the Bishop says to those who are about to be ordained are these words:

> "And now again we exhort you, in the Name of the Lord Jesus Christ, that ye have in remembrance into how high a Dignity, and to how weighty an Office and Charge ye are called; that is to say, to be Messengers, Watchmen and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever."

I call you to witness that the life of Benjamin Bird among you showed that he had always in mind that conception of his Office and Charge.

This is neither the time nor place in which to speak of his work in and for the Diocese, but I wish to state that in my observations few men have risen in the estimation of their fellow clergymen as did Mr. Bird in the years since he left the comparative obscurity of Gwynned, and I venture the opinion that had he lived a few years longer this parish, which has already furnished two Bishops to the Church, might have furnished another.

It was not entirely without having in mind the possibility of the blow that has fallen upon you, that, last Sunday morning I preached on those strange and arresting words in the Old Testament, "He did that which was right in the sight of the Lord, and the Lord smote him." (II Kings 15:3 and 5.) I used it to emphasize the mistake of asking WHY such things happen, because all attempts to answer that question are only guesses, and guesses are never sat-

isfactory. I quoted the saying that we must be willing to accept mysteries, or be killed by facts. Today we are confronted with an appalling fact. But we will not allow it to kill us or our trust in God's love, for true love endureth—lasts through—all things, even those which are mysteries. Love "stands up" under strain, even under the strain of the inexplicable.

But we should ask ourselves the question, "What would God have us do now?" And to that question the Holy Spirit will give us answers in God's good time. In the meantime we should be sustained by the faith that inspired those glorious words of St. Paul, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

We are constantly affirming that we believe in the Communion of the Saints. There will now follow that Sacrament of Christ's own institution by partaking of which you will show your belief in that fellowship. When St. Monica, the mother of St. Augustine lay dying, far from home, someone said:

"Ah! Could thy grave at home, at
Carthage be!"

But she replied:

"Care not for that, and lay me where
I fall!
Everywhere heard will be the Judgment call;
But at God's Altar, oh! remember me."

The Vestry of St. Asaph's, Bala, has secured the Rev. F. C. Hartshorne to act as Priest-in-Charge pending the securing of a Rector.

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Church Mission of Help

By The Rev. Gilbert E. Pember

The Church Mission of Help does preventive work with the unadjusted and delinquent girl and remedial work with the unmarried mother to the age of 25 years. It was founded by the Protestant Episcopal Church and serves as a follow-up agency for all Protestant girls referred by churches, courts, social agencies and individuals.

At the present time we have fourteen girls in convent schools under the Episcopal Sisters—seven at the House of Mercy, Valhalla, N. Y.; four at St. Anna's, Ralston, N. J., and three at St. Michael's Home, Mamaroneck, N. Y.

Recently we became interested in a girl, 25 years old, who had infantile paralysis when a child, which has left her slightly lame. She procured a scholarship in one of our business schools and we were asked to find a working home for her while she took the course. Her home is on a farm outside the city. After an investigation we decided she could not take on the added burden of a working home so we appealed for a fund to see her through the year. A prominent churchman donated very generously to this fund and we have procured a room and board in a private family for this girl. She plans to start her course shortly.

Mary, a 16-year-old girl, living in a free home in the suburbs is doing very well. She is in her second year at high school and attends the Episcopal church in the town regularly. Another Episcopal church interested in this child has given us funds with which to clothe her for the next year.

Anna, another 16-year-old girl under our care, is taking a business course, and doing very well at the present time although she had been carrying on, staying out late at night and smoking cigarettes. We had a psychometric examination on her and the psychiatrist advised that we remove her from the strictly religious home where she had been placed and return her to a home where she had previously lived with a woman of whom she was very fond. This woman is a very fine type and Anna has returned to her home, where she is responding very well. Recently we thought she was contracting tuberculosis, as she seemed to be outgrowing her strength rapidly, but after an examination the diagnosis was negative. At the present time she is planning to enter the confirmation class at the Episcopal church, where she is an attendant.

May, a very attractive 15-year-old girl of Italian extraction, was a problem in her neighborhood. She was referred to us by the Episcopal church settlement worker and we placed her in a convent school where she did very well for one year. Then the father removed her due to her mother's illness—neither we nor the Sisters approved of this step. She was home only a short time when her father told her she would have to give up school and stay at home to nurse her mother. We tried to adjust these matters for her but in a few months the mother died and May began going out at nights and eventually she became an unmarried mother. The putative father of her child is a ne'er-do-well and a married man not living with his wife. At first May's father would not have anything to do with her and when we placed her in a maternity home for post-natal care he said he washed his hands of her. However, a married sister has stood by her and now the father has consented to see her. We feel the Episcopal minister of her church has been a great factor in making the father see things in this light. We are hoping to place May and her baby in the home of the married sister and help her make a satisfactory adjustment in her community.

PRESENTATION SERVICES OF LENTEN OFFERINGS

Services for the Presentation of the Lenten and Missionary Offering have been tentatively arranged as follows, in co-operation with the Deans of the Convocations:

April 26, 1931

Christ Church, Germantown, Tulpehocken and McCallum Streets.

St. Simeon's Church, Philadelphia, Ninth Street and Lehigh Avenue.

Holy Apostles' Church, Philadelphia, Twenty-first and Christian Streets.

Church of the Epiphany, Sherwood, Fifty-eighth Street and Baltimore Avenue.

May 3, 1931

St. James' Church, Bristol.

Church of the Redeemer, Bryn Mawr.

Trinity Memorial Church, Ambler.

Following the successful experiment of last year, treasurers of Church Schools are asked to remit the Lenten and Missionary Offering direct to the Treasurer of the Diocese, Mr. A. V. Morton, Church House, *as soon after Easter as possible,* in order that the total may be complete by the time of the Presentation Services.

Special speakers will be the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow, Wuchang, China, and the Rev. Arthur M. Sherman, Secretary, Missionary Education of the National Department.

Chapel of Mediator Celebrates Liquidation of $25,000 Parish House Mortgage

The George C. Thomas Memorial Chapel of the Mediator, which is one of the Chapels of the Parish of the Holy Apostles, has recently celebrated the lifting of a $25,000 mortgage which was standing against the Parish House. The congregation made a splendid response and gave full co-operation. Under the leadership of the Vicar and the Chapel Vestry the whole amount was pledged in ten days.

On Sunday, February 1, the congregation participated in a service of Thanksgiving, at which time the Vicar, the Rev. Granville Taylor, preached on "The Joy of Achievement." In the sermon he stressed the many blessings received by the congregation in the past, and also the tremendous opportunities that lay before it. With a congregation now numbering some sixteen hundred communicants much would be expected and naturally so. Spiritual achievements should henceforth be the great objective, and the joys therefrom would be equally as real and more abiding.

On Thursday evening, February 5, a Parish Party was held at which five hundred persons attended. After a brief program of entertainment by the Church School Orchestra and other talent, the Vicar presented Mr. Herbert E. Blackman, one of the oldest members of the church in point of years of service, and who was Chairman of the campaign to raise the money for the mortgage. Mr. Blackman made a statement concerning the placing of the mortgage and the effort to liquidate it. In part, he stated that the church itself had been built during the war with all the difficulties the war involved in obtaining material and labor. In order to have the church consecrated at a certain desired time, it was deemed advisable to make final payment for the church through funds obtained by placing a mortgage on the parish house. It was this mortgage that had now been paid off. He stated further that the campaign for pledges was completed in ten days in the fall of 1928. The pledges called for five payments to be made up to and including October, 1930, covering a period of two years. He reported that five hundred and forty pledges were made. These pledges had been met by the makers with great faithfulness and sufficient funds were in hand to completely wipe out the principal sum of the mortgage.

The actual burning of an exact duplicate of the mortgage then took place. Mr. R. E. Stoneback, the Vicar's Warden, and Mr. Blackman produced the mortgage, holding it over a metal receptacle. Flames were then applied by the Rector of the Parish, the Rev. George H. Toop, by Bishop Taitt, and by the Vicar. After the mortgage had been burned the whole assembly arose and sang the Doxology.

Dr. Toop was then called upon. He told more of the details of the building of the church, and stated in particular that despite the fact of war time and increasing costs, the total cost of the building was only some $1500 above contract price. He pointed out, however, that funds had largely been raised through the generosity of Mrs. George C. Thomas and family, and also through contributions from all over the world, made by friends of the late Georce C. Thomas.

The Rev. James M. Collins, Dean of the Convocation of West Philadelphia, speaking in behalf of the churches in West Philadelphia, conveyed to the congregation the good wishes and congratulations of the Convocation and its members. He then spoke on some of the problems involved in city churches by the constant removal of families into the suburbs.

Bishop Taitt was the last speaker and, in his accustomed, happy and genial way, congratulated the congregation on its achievement. In his address Bishop Taitt brought up the great problem of ministering to apartment house dwellers, and of the need of some specific training for men whose future work would be largely taken up with such ministrations.

After Bishop Taitt's blessing the formal part of the evening was brought to a close. Refreshments were then served to all present and the young people of the Parish were then permitted to dance, bringing the happy evening to a close.

As Sunday, February 15, 1931, was the twenty-first birthday of the National Boy Scouts of America, Troop No. 1, of Paoli, had its anniversary service in the "Church of the Good Samaritan." Mr. Walton, rector of the church, founded this troop. He was one of the original Scoutmasters in this country. The subject of his sermon was "Loyalty to the Highest Principles of Boyhood and Manhood." There were thirty-two members of the troop present, also members of the troop committee and the Scout Commissioner of Chester County. The church was crowded with the parents and friends of the troop.

Benjamin Newcomer Bird, Rector of Saint Asaph's Church, Bala, and Dean of the Convocation of Chester, died at his home on February 12, 1931, in the forty-eighth year of his age. He was born in Chester, Pennsylvania, on June 22, 1883, graduating from the University of Pennsylvania in 1905 and from the Divinity School in Philadelphia in 1908. He was ordered Deacon on June 14 of that year and ordained to the Priesthood the following year. From February, 1908, to October, 1909, he was connected with Trinity Church, Wilmington, Delaware, as Lay Reader, Deacon and Assistant Priest. He was Curate at Saint James's Church, Philadelphia, from 1909 to 1911, when he accepted a call as Rector to the Church of the Messiah, Gwynedd. For six months in 1918 and 1919 he was Civilian Chaplain at Camp Meade, being in charge of Epiphany Chapel, Odenton, Maryland, most of the time. In 1921 he became Rector of the Church of Saint Asaph with the Parochial Chapel of Saint Andrew at West Manayunk. He was elected Dean of the Convocation of Chester to succeed the Bishop Coadjutor in 1930. For many years he was on the teaching staff of the Church Training and Deaconess House, an Examining Chaplain of the Diocese in 1930, and a member of many other Committees. The Burial Services were conducted by the Bishop of the Diocese and the Bishop Coadjutor on February 16 at the Church of Saint Asaph, interment being in the Churchyard. About one hundred clergy were present at the burial service.

MISSION NEEDS ORGAN

The Polish Mission of the Holy Redeemer, Port Richmond, is very much in need of an organ. That which was given to it two years ago was never satisfactory, being an old one in poor condition, and now is of very little use. Should any Church be able to supply this need, please communicate with Rev. Edward M. Baczewski, 2961 Richmond Street, or Archdeacon Bullitt at The Church House.

CONFERENCE OF LIBERALS AT ST. STEPHEN'S CHURCH

The Fifth Annual Septuagesima Conference of Liberals, which met Tuesday and Wednesday, February 3 and 4, in St. Stephen's Church, Philadelphia, was the most successful Liberal gathering that has yet been held, both in the importance of the themes discussed and in the large measure of attention that the Conference attracted. Hundreds of persons within and without the diocese, from points throughout the East, came to the meetings to take part in the reading and discussion of the papers relating to Christian morality, the Christianization of business, and changes in the canon law of the Church which will allow for a greater freedom of communion between the Protestant Episcopal Church and her sister denominations.

The value of the conference for a wider acquaintance among the Liberals was emphasized by the Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, and host to the conference, in his opening address of welcome. "We believe we all belong to a Church of the spirit," said Dr. Grammer. "In fellowship, in co-ordination of endeavor, and in the pursuit of truth, we stand together."

A paper on "Christian Ethics and Modern Business" was read by the Rev. Norman B. Nash, of the Cambridge Theological Seminary, at the first session of the conference. "We need a technique for Christian Ethics in modern business," he declared. "It is the lack of this technique that makes social preaching so ineffective. One way is to gather small groups of business men for face-to-face discussion of the moral issues in their daily work. Let us take people where they are and not talk down to them. Most people have to earn their living in this economic order and it is not our primary duty to torture them. We must take the simple problems they present and make them concrete."

S. David Wilson, Deputy Controller of the City of Philadelphia, followed Mr. Nash and presented a vivid picture of how big business operates in Philadelphia with the alliance between the public utilities and the city politicians to the detriment of the civic welfare.

"Humanism and the Barthian Theology of Crisis" was the subject of the evening's paper read by the Rev. Dr. Albert C. Knudson, dean of the Boston University School of Theology. Each theological interpretation, he declared, ultimately rests on philosophic agnosticism. Discussion of the paper was made by the Rev. Dr. George Cadwalader Foley, professor at the Philadelphia Divinity School, and the Rev. Dr. George A. Barton, professor of New Testament at the same institution and of History of Religions at the University of Pennsylvania.

On Wednesday papers were read by the Rev. Lester Leake Riley, rector of Zion Church, Douglaston, Long Island, on "Marriage, its Social Purpose and Spiritual Function"; by the Rev. Dr. Alexander Cummins, secretary-treasurer of the Protestant Episcopal Church League, on "How Shall We Relate Our Loyalties?" and by Dr. Grammer, on "Some Needed Changes in Our Canons and Customs." The Rev. Dr. Robert Norwood, rector of St. Bartholomew's Church, New York, preached the sermon at the noon-day service on Wednesday to a crowded congregation.

Dr. Grammer at the luncheon of the conference in St. Stephen's Community House, which followed the preaching service, particularly urged the repeal of Canon 23, which prevents the extension of pulpit courtesies to ministers of other communions except under episcopal approval.

Summer Conferences

The Preliminary Announcement of the Blue Mountain Conference, just received, reminds us that it is not too early to plan attending one of the Church Conferences this summer.

At the last Lambeth Conference mention was made of the Summer Conferences in America, and of the great benefit that has come to many of our Church people through them. Church leaders in England and other countries were urged to follow our example in this respect.

We wonder how many who read the *Diocesan News* have attended a Summer Conference, and how many are planning to take advantage of the great spiritual uplift and practical help that may be obtained through them.

There are several Church Conferences within easy reach of us, suited to various types of person and service.

The Bethlehem Conference is especially suited to the Young People. At Ocean City, Md., they plan particularly for those living or working in the Country Parishes. Wellesley and Blue Mountain are called "General Conferences," and are planned rather more for those desiring more advanced work, mentally or spiritually—those who already have had some experience in Church work and have passed the most elementary stage in their studies or in their spiritual life.

At this time we have no detailed information as to this year's plans for any of these except Blue Mountain, but those desiring such information may obtain it, when it is forthcoming, by inquiring from our Secretary of Religious Education, Rev. Frederick E. Seymour, Church House, 202 South Nineteenth street, or by watching our columns.

From the Preliminary Announcement of the Blue Mountain Conference we find that the Governing Board has made several steps this year to further develop its advanced character. Hereafter, only those are permitted to register who have been out of High School at least one year, or have had the equivalent in experience. They are also planning two short sessions within the General Conference period—a "Clergy Mid-Week" of four days, June 29th to July 3rd, for the Clergy only, and a "Laymen's Week-End," over the 4th of July, for Laymen only.

These are new ventures, and we hope Clergy and Laymen will take advantage of these short, intensive Conferences, who cannot give the time or money for the longer period.

We would also call attention to the "Children's Conference"—"a unique experiment, now in its third year," which provides "a wholesome, normal, happy time, with a carefully worked out schedule of worship, play, study, and rest" for eleven days, under the direction of Miss Elizabeth P. Frazier.

The General Conference for both men and women, clerical and lay, will proceed as usual from June 29 to July 10, with many interesting courses.

We cannot take space to give the whole Program here, but can only mention some outstanding names of those who will have classes or lectures. Rev. F. R. Barry, of St. Mary's, Oxford, England, with Rev. F. W. Fitts, St. John's, Roxbury, Mass., will have charge of the Clergy group. In the General Conference appear the names of Rt. Rev. Thomas Casady, Missionary Bishop of Oklahoma; Rev. Leicester C. Lewis; Rev. C. E. Snowden; Dr. Jeoffry R. Brackett; Miss Mary S. Brisley; Miss Margaret Marston, and Miss Mildred Hewitt, etc.

Those desiring more information about the Blue Mountain Conference may apply to Rev. N. B. Groton, Whitemarsh, Pa.

The glory of life is to love, not to be loved.—Dr. Hugh Black.

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DEAN BIRD

The death of Dean Bird is one of the most serious losses the Diocese could have experienced. And to his parishioners and friends it is nothing short of tragic. In the prime of manhood, with, as we supposed, his best years of labor still before him, he has been taken from us suddenly, almost without warning. One of our most methodical and energetic men, he did an immense amount of work, not only in his own parish but throughout the Diocese, in the Church Normal School, in the Deaconess House, on the Board of Religious Education, in the Summer Conference at Hood College, and as the head of the Convocation of Chester, where he succeeded his former rector, Bishop Taitt, as dean—for he was Bishop Taitt's spiritual son, his "boy" in whom he justly took great pride.

This is not the place to catalogue his services, but rather to express our sympathy to his bereaved family and parish, and to pay a glad tribute to the beauty and graciousness of his character. Of him it can be as truly said as Shakespeare said of one of his heroes, "His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world, 'This was a man.'" It was good to have known him, and his memory remains a benediction forever.

SPLENDID MISSIONARY WORK

The action of St. James' Church in assuming responsibility for support of the work at St. Elisabeth's is one of the most hopeful and progressive steps that has been taken in many years to solve the difficult problem of Diocesan missions in the older parts of Philadelphia. While some of the older churches have been abandoned, or have moved their name and endowment to more hopeful fields, a few must necessarily remain, not only to care for the Episcopalians of American stock who are still in these older sections, but also to minister to the newer Americans, who are not by birth of the Anglo-Saxon race from which our Church has been recruited but who are willing to accept our ministrations, and among whom we can do a certain amount of very useful work, not only for the Episcopal Church but also for the nation and the city.

We hope the time will soon come when some of our rich suburban parishes, into which the wealth of people and money of the older city parishes has been poured in the last twenty-five years, will "look unto the rock from whence they were hewn and the hole of the pit from which they were digged," and awaken to their responsibility for the struggling work in the less-favored parts of the city. There is no reason why they should not, as St. James has done, take a disheartened parson and his people under their wing by giving them financial and friendly support. Unfortunately, our Convocational lines are such that the rich suburbs have no direct contact with the interior of the city; it would be much better if they were arranged like the spokes of a wheel so that every Convocation had both city and suburban work. But, like the laws of the Medes and Persians, that will change not.

Yet, in spite of Convocational divisions, why cannot this be done? It would bless both him that gives and him that takes, and it would help mightily in keeping the Church alive and active in parts of the city where its spirit and work are most needed.

MITES AND THEIR BOXES

It seems to be almost the universal experience of Sunday Schools that the most interested and conscientious givers to the Lenten Offering are the children in the Primary classes. With what eagerness these little folks receive their boxes on Quinquagesima, and how industrious they are in getting them filled! Indeed, their boxes usually have more money than those of the older children. And what if they do beg a dollar or two from their father to fill them! Very likely that is the only money he ever gives to missions anyway, and a little child may lead him by that act to a deeper interest in the most important work of the Church.

Every Church School will commend the suggestion of the Director of Religious Education that schools take some special field or special object to support by their Missionary offering. It is certain to increase the children's interest to have something definite to work for, and in years to come it will be a pleasant memory to these little tots grown big to recall that they supported a certain missionary, or that their offerings built a rectory at Medicine Coat, or a parish house at Poketown. There are middle-aged men and women in Philadelphia who always say with pride when Bishop Rowe's name is mentioned, "Our Primary Class bought him his first boat. We know *him.*"

Our Prayer Book and the Bible

By The Rev. Henry Stuart Paynter

[*This is the fourth in the series of short articles on the Prayer Book written by Mr. Paynter for* The Church News. *The third article appeared in the February issue.—Ed.*]

Christians of all names and creeds lay much stress upon the Bible; but none make a larger or wiser use of it than those who worship with the aid of the Book of Common Prayer. In our services we use hymn books and prayer books; but we use chiefly the Bible.

In Morning Prayer and Evening Prayer, the table of lessons contained in the Prayer Book provides that a selection from the Old Testament and another from the New Testament be read at each of these services. By following these tables of lessons, almost all of the Old Testament is read through every year, and the New Testament is read twice in the same period. This reading, however, is not haphazard or mechanical. Appropriate passages are appointed for the proper seasons of the year. The Old Testament and New Testament lessons for a given service are harmonized and duly related to each other. Verses or chapters which are unedifying or unduly tedious are omitted. The portions for any one service are so carefully selected as to be really "lessons," with something worth while to teach. It is doubtful if any "non-liturgical" church provides such a thorough presentation of the Bible as a whole, or such generous or carefully chosen portions for each service.

Of all the books of the Bible, the Psalms are pre-eminently adapted to devotional purposes. Our Prayer Book provides a portion of the Psalter for the morning and evening of each day in the month, so that the entire Book of Psalms will be read through twelve times in the course of the year by those who follow this arrangement. The Prayer Book guides us in the wise selection of particular psalms for Sundays, Holy Days, and special occasions, so that our use of this part of Holy Scripture may also prove edifying and devotional.

The Epistles and Gospels in the service of Holy Communion as appointed for days and seasons of the year show another instance of how the Prayer Book makes the Bible available to us in a way that is most helpful and instructive. The Gospel usually contains the record of some act or teaching of Our Lord; while the Epistle generally contains the Apostolic exposition of some doctrine suggested by the Gospel for the day. For a Saint's Day, the Gospel may give some historical mention of the Saint, and the Epistle some word of his, or some lesson which his life suggests.

In addition to all this we have the Canticles in Morning and Evening Prayer, most of which are direct quotations from the Bible. In the Holy Communion, the great hymns "Holy, Holy, Holy, Lord God of Hosts," and "Gloria in Excelsis" are scriptural, as are the Commandments, the Comfortable Words, and the Benediction at the end of the service.

Even in the Sermon, the Prayer Book admonishes that the "pure Word of God" must be preached. Hymns and Anthems must be in the words of Holy Scripture or of the Prayer Book. Most of the collects or prayers are scriptural in their phraseology or reference.

Opening Sentences for services, and Offertory Sentences are Bible verses. Baptism, Marriage, Burial, Ordination, and all of the occasional Offices which the Prayer Book contains might be minutely examined, and we should find the same consistent loyalty to the Bible from cover to cover.

The services of the Church are so saturated with the Bible that if everything scriptural were removed from the Prayer Book, the residue could be printed upon a very few pages. Do we appreciate this great advantage which is ours? Do we appropriate to ourselves this widespread and intelligent use of God's Word which our Prayer Book provides and suggests? A real Prayer Book Churchman is sure to be a thoroughgoing Bible Christian.

REFRESHER COURSES AT DIVINITY SCHOOL

The Second Annual Series of "Refresher Courses" will be offered at the Philadelphia Divinity School from June 8 to 12 inclusive.

Three courses this year will be given.

1. Present Day Trends in Theological Thought. Leader, the Rev. George C. Foley, S.T.D.

2. Practical Application of Christian Principles to Parochial Problems. Leader, the Rev. Addison A. Ewing, S.T.D.

3. New Areas of Pastoral Responsibility, a series of several conferences under expert leadership.

The classes will be held each morning of the session, and will be open to all who desire to attend.

The Refresher Courses are arranged by the joint action of the faculty of the Philadelphia Divinity School and the Department of Religious Education.

Nevada was without a Bishop for five years, 1924-1929. During his first year (1929), Bishop Jenkins confirmed forty-eight, but during the first five months of 1930 he confirmed 112—133 per cent increase over the entire preceding year.

A tourist calling upon a missionary in one of the world's isolated spots found the consecrated man perched on a ladder reading from an old newspaper which covered a stovepipe hole. Out of this incident grew the Church Periodical Club which supplies millions of pieces of reading matter to missionaries in all parts of the world, and deserves your hearty support.

The missionary work of the Episcopal Church is being operated on a budget for 1931 smaller than that approved for 1923. This means that many opportunities for enlarged work are being neglected.

Some Mosaics in St. Mark's, Venice

By The Rev. F. C. Hartshorne

Every visitor to Venice, Italy, carries away a memory of the Mosaics of the Basilica of St. Mark, in that city, but not many, perhaps, have examined them sufficiently closely to have appreciated the uniqueness and real spiritual appeal of some of them. I do not refer to the more conspicuous ones on the outside walls or in the vestibule, but to some much less obvious ones in the interior, which are of an earlier date and superior design and workmanship, dating from the 12th century. That was before convention had laid its paralyzing hand on Christian art, and confined the artists to certain set forms of representing Biblical incidents. In those early days the artist was free to arrive at his own interpretation of those incidents, and express it in his art, whereas later the artists had to picture all such things in accordance with what had become the accepted form. They might exercise some freedom in unessential details, but the particular interpretation became fixed, as may be seen in the fact that pictures of the visit of the Magi almost invariably represent them as finding the Holy Family at the stable, though the Evangelist distinctly states that it was at the house! Often this conventional interpretation has resulted in a spiritual loss.

We show in this issue of The Church News two of the most important mosaics in St. Mark's because of their appropriateness for Holy Week. On the cover there is a photograph of a Mosaic on the upper part of the wall of the South Transept. It manifestly portrays Christ's entrance into Jerusalem on the first day of Holy Week. We call that day Palm Sunday, having in mind the strewing of palm branches in the road before Christ. But that accepted name for that day is one of the many instances wherein convention has seized upon a comparatively unimportant feature and suppressed the element of real spiritual significance. For a glance at this mosaic of more than seven hundred years ago shows not palms, but garments being laid in the road, exactly in accordance with the statement in St. Mark, that "many spread their garments in the way," as well as putting them upon the ass for Christ to sit upon. In the mosaic several such garments are seen on the ground, and those who have taken them off are seen standing there, and others are taking off theirs, and one man is just about to place his on the ground that every step the ass takes may be, not upon a road trodden by innumerable people and animals, but upon a coat willingly spread there for the purpose, because of the dignity of Him who rides upon the ass.

In a tree may be dimly seen the figure of a man who is breaking off branches, which two men are seen holding. But the artist evidently felt that the strewing of palms was but a gesture which cost those who did it no sacrifice and a minimum of effort, and was probably done by many just because everyone was doing it, much as a crowd in some places may throw confetti, and in others, pieces of paper out of office windows on the occasion of some public excitement. But those who put their garments down in the dusty or muddy road (it was certainly one or the other) were ready and willing to have them damaged by the Son of David riding over them, and probably cherished them for that reason ever afterwards. They were worthy spiritual descendants of David, that great-hearted man who said, "I will not give unto the Lord that which costs me nothing." And always since then the followers of Jesus of Nazareth have divided themselves into palm strewers and garment spreaders, and because the former is the easier way it is generally the most popular, and thus what should have been known as Garment Sunday has become Palm, or Gesture Sunday! A hundred years later than this mosaic a picture was painted in Sienna with one garment spreader and four palm strewers or holders, and soon the far more significant act of the garment spreaders becomes totally lost, so far as Christian art is concerned, and hymnology also. Against this suppression of a fact of spiritual significance that old mosaic in St. Mark's has been presenting its protest these seven hundred years, telling to those who have eyes to see and ears to hear the true story as related by two Evangelists, how Christ's road to His Passion and Death was paved, as was most fit, with sacrifice.

The Agony in the Garden

Nor is this the only sermon in little stones or pieces of glass that is being daily preached in that great edifice. In another part of the church, at the rear of the Nave, and upon the upper part of the south side wall, is an even more thoughtful mosaic of the Agony in the Garden. The great majority of visitors miss this, but let no reader of this article, should he or she ever visit Venice, fail to take the little stairway leading to the inside gallery, from which one may reach a point directly opposite to and on the same level as the mosaic, in which the figures are nearly life size. It was not until the writer had studied it awhile that he began to realize with what care and spiritual understanding the artist had studied the several accounts of what took place in Gethsemane and how graphically and truthfully he had portrayed them in his marvelous work. The writer began to realize things which had escaped his notice before, and which he finds most of his Clerical friends had also failed to notice in the narratives. It therefore seemed to him well worth while to point out how minutely and faithfully this picture tells the story of the Agony in the Garden.

To see how carefully the artist of this 13th Century mosaic has studied the narratives we have only to study them ourselves, and then look at his immortal work. We are told that Christ took all His eleven disciples into the garden with Him, but selected three, Peter, James and John, to be particularly near Him, and began to be sore amazed and very heavy," and said to them, "Tarry ye here and watch, while I shall pray." In the mosaic the disciples are necessarily all grouped together, but there is a marked difference in their attitudes, most of them having frankly and deliberately gone to sleep, while others have taken a sitting posture and have evidently tried to remain awake, though unsuccessfully.

The account says that our Lord, leaving the disciples, went a little further and "fell on the ground," or, "fell on His face." In our picture He is so represented, and in an attitude which depicts Him as utterly crushed, not even raising his eyes from the ground, as He prayed the Father that, if it were possible, the hour might pass from Him. Note especially the blackness of the heavens over Him. This is intended to represent the artist's belief that at the beginning of His praying Christ felt that He was shut up to a terrible fate, with no support coming to Him from above. The darkness above is the darkness in His soul, just as on the Cross, until the ninth hour, there was darkness without, and Christ cried, "My God, My God, why didst thou forsake me?"

In this despondent mood He comes to His disciples and finds them all sleeping, as if all that confronted Him was nothing in their lives. He is deeply hurt that, just in the hour when He so much needed human support—there being none from above forthcoming—they should have failed Him, and He reproaches them, "What! Could ye not watch with me one hour? Watch and pray over against the hour when ye shall enter into testing. The spirit indeed is willing but the flesh is weak."

Note the expression of reproach on Christ's face, and the earnest gesture, and also the attitude of St. Peter, as if he were saying, "Forgive me! I meant to stay awake."

In depicting our Lord's second withdrawal for prayer the artist has brought out a difference in His attitude which I am sure has escaped the notice of a great many readers and hearers of the narrative. It is not said in any of the narratives that He fell on His face any time but the first, but only that He went away again the second or third time, and "prayed," or, in St. Luke, "He kneeled down and prayed." And in St. Matthew's account the second time He prayed He said, "If this cup may not pass from me except I drink it, thy will be done." This indicates the beginnings of resignation, the better understanding of the Father's purpose, and reconciliation to it. Notice how all this is brought out in the mosaic, in the less prostrated attitude of Christ the second time He prays, His more hopeful, upward look, and above all, by the appearance of a portion of a globe (in the original, blue, with three gold stars in it) evidently meant to indicate that Heaven is no longer closed to His consciousness, the Father no longer out of reach.

In our second photograph may be seen Christ's second return to the disciples, represented, because of lack of space, by St. Peter alone. This time His expression, and the attitude of arm and fingers indicate not so much reproach, as warning. Rather than looking for help from them He is concerned about their spiritual unpreparedness for the tests that are coming upon them. St. Mark says that the second time He came back to them the disciples did not know what to say, and St. Peter's attitude is just that, submissive listening to a solemn warning.

In his representation of Christ's third time of prayer the artist carries still further the idea of the gradual reconciliation of the Incarnate Son to the Father's plan. We can almost hear Him say, "Not my will, but thine be done." And, rather hard to see in this copy, but standing out strikingly in the original, are rays of light proceeding from Heaven and shining into Christ's eyes, as if to indicate that understanding between the Father and the Son was now perfect. By contrasting our Lord's whole attitude and expressing here with His attitude and expression in the beginning we can gain some idea of how His hours of prayer strengthened Him for what He had to endure. And the subtlety and utter understanding and reverence with which this artist has depicted the struggle and victory in our Lord's innermost consciousness merely by the portrayal of different attitudes, expressions and changes in external things seems to the writer unequalled in the whole realm of Christian art.

As Christ stands over St. Peter the third time He is saying, "Sleep on, now, and take your rest." It is possible, exegetically, to understand these words as gentle irony: "As you are determined to sleep, go on taking your rest, if you can! It won't be long." But the artist has chosen a different and equally possible interpretation, and has represented Christ in the posture of Benediction, as shown by the poise of the arm and fingers, and by the gracious expression on His face. He had, perhaps, expected too much of them; He will not do so any longer. There is nothing they could do for Him now; the betrayer is already at hand. Besides, He no longer feels the need of human support, for at His request the Father would instantly furnish more than twelve legions of angels to protect Him; but He will not ask for them, for, "The cup that my Father giveth me, shall I not drink it?"

There remains to be commented on only the artist's representation of the angel which St. Luke says appeared and "strengthened" Christ. The representation is decidedly unique and, to the writer, exceptionally interesting. It would seem that, having represented the establishment of perfect accord between the Father and the Son, no need or even place was left for the angel and his mysterious strengthening powers. But as he was mentioned in one of the narratives the artist doubtless felt that he could not be entirely left out of the picture, but in putting him in he placed

him behind our Lord, and apparently unseen by Him, contrary to all subsequent practice among artists. And the very hands of the angel seem to represent him saying, "What place have I here? How can I break in on that divine harmony?" And one may just blot the angel out of the picture without damaging in the least its artistic composition or its spiritual appeal. The writer believes that not a few thoughtful people have felt, as this artist apparently did, the superfluousness, if not the incongruity of the angel, and it may be a satisfaction to them to know that the verse about the angel, and the one connected with it about the sweat like drops of blood, are to be found only in St. Luke, and are not found in many ancient manuscripts of the New Testament. Prof. Easton, of the General Seminary, says that the evidence against their genuineness is very strong. The writer likes to think that by now the artist has learned that he was entirely justified in relegating the angel to the extreme background. And what a satisfaction it must be to him if he is permitted to know that that sermon which, with such loving care and infinite patience he wrote on the wall of St. Mark's, is still preaching itself to all who have ears to hear!

Artists of later periods went far beyond him in skill in designing, in mixing of colors and in handling of the brush; but they had not his freedom of soul, for convention had laid its stranglehold upon them, and they were shut up to accepted ways of representing Scripture incidents. If any of nature's freedmen, such as Rembrandt, did arise in later centuries, they suffered the tortures of the damned at the hands of their contemporaries, Rembrandt having pictures he had been commissioned to paint declined, and payment refused, although those same pictures are now among the world's greatest treasures. But the artist of our mosaics lived in an age of freedom for artists, such as Kipling visions them enjoying in the dim future, when,

"Each in his separate star,
Shall paint the thing as he sees it,
For the God of things as they are."

THE CHURCHWOMAN'S CLUB LENTEN LECTURERS

Under the auspices of the Churchwoman's Club a series of lectures are being given at the Club rooms, 134 South Twenty-second street, on Tuesday nights in Lent, at 8 o'clock, on "Saints and Fathers of North Africa." The lecturer is the Rev. Leicester C. Lewis, Master at the Episcopal Academy, Overbrook.

On February 17 Dr. Lewis' subject was St. Clement.

On February 24 his subject was Origen.

Dr. Lewis' topics are:

March 3. St. Athanasius.

March 10. Tertullian.

March 17. St. Cyprian.

March 24. St. Augustine.

On Tuesday afternoon, March 3, at 3.45 o'clock, Rev. Joseph Fort Newton, D.D., Co-Rector of St. James Church, Philadelphia, will talk on a "Cathedral Tour in England."

In Cuba more than thirty thousand Jamaicans with an Anglican background, and eager for the Church's ministrations, are almost entirely unshepherded, due to the Church's lack of men and means.

BOOKS

A large number of books are being eliminated from the Diocesan Library. For the next two months the Clergy are invited to select what they wish from these and pay the Librarian what they consider them to be worth.

WALTER C. PUGH,
Secretary,
The Board of Control.

Nurses able to train and direct the work of Chinese and Japanese young women are urgently needed in St. Elizabeth's Hospital, Shanghai, and St. Luke's Hospital, Tokyo.

DIOCESE OF PENNSYLVANIA

Statement showing Quotas, Expectations, Givings, etc., of Parishes, Missions and Chapels by Convocations for the Year 1930, together with Summary.

1930

Parish or Mission	Quota	Expectation	Payments on Quota	Specials Not on Quota	Total Givings	Summary	
						Through Accounting Wardens	Other Sources
Chester Convocation							
Advent, Kennett Square	$233	$233	$201.51	$.....	$201.51	$145.93	$55.58
All Saints Mission, Darby	527	527	532.75	25.72	558.47	55.47	503.00
All Saints, Wynnewood	3,489	3,000	3,002.47	80.00	3,082.47	2,041.90	1,040.57
Ascension, Parkesburg	125	150	150.00	.....	150.00	150.00	.....
Ascension, West Chester	148	35	35.00	.....	35.00	35.00	.....
Atonement, Morton	437	150	180.02	.....	180.02	178.02	2.00
Calvary, Rockdale	731	500	364.25	.....	364.25	.....	364.25
Christ, Media	2,287	1,000	1,230.84	5.00	1,235.84	1,032.23	203.61
Christ, Ridley Park	1,675	1,200	1,135.83	34.00	1,169.83	1,082.33	87.50
Good Samaritan, Paoli	2,839	2,100	3,726.45	257.20	3,983.65	2,949.45	1,034.20
Good Shepherd, Rosemont	5,078	8,000	8,689.07	854.50	9,543.57	8,085.07	1,458.50
Holy Comforter, Aronimink	414	200	443.64	9.00	452.64	394.64	58.00
Holy Sacrament, Highland Park	794	425	425.00	.....	425.00	146.00	279.00
Holy Trinity, West Chester	2,635	1,350	1,152.50	24.55	1,177.05	802.55	374.50
Incarnation, Drexel Hill	1,143	600	643.27	.....	643.27	43.27	600.00
Redeemer, Bryn Mawr	4,832	9,000	9,080.00	1,181.00	10,261.00	7,530.19	2,730.81
Redeemer, Springfield	250	50	742.02	50.00	792.02	32.02	760.00
St. Alban, Newtown Square	38	25	25.00	.....	25.00	25.00	.....
St. Andrew, Oxford	23	.....	.....	.....	.....	.....	.....
St. Andrew Chapel, West Manyk	341	50	54.96	26.65	81.61	64.96	16.65
St. Asaph, Bala	4,482	6,000	6,028.20	510.00	6,538.20	5,038.05	1,500.15
St. Cyril, Coatesville	120	25	20.50	.....	20.50	17.50	3.00
St. David, Radnor	3,103	4,000	4,082.46	119.66	4,202.12	3,754.46	447.66
St. Giles, Stonehurst	664	664	666.29	45.00	711.29	450.29	261.00
St. James, Downingtown	999	800	811.04	.....	811.04	781.04	30.00
St. James, Prospect Park	612	612	470.58	.....	470.58	242.58	228.00
St. John, Concord	189	130	162.83	.....	162.83	103.83	59.00
St. John, Cynwyd	3,863	3,750	3,867.76	771.00	4,638.76	3,286.51	1,352.25
St. John Evangelist, Lansdowne	5,122	3,500	3,500.00	30.00	3,530.00	3,317.00	213.00
St. John Evangelist, Essington	116	200	200.00	.....	200.00	50.00	150.00
St. John, Kelton	36	36	38.04	.....	38.04	11.73	26.31
St. John, Pequea	158	100	100.66	.....	100.66	100.66	.....
St. Joseph Chapel, Gladwyne	153	175	68.00	.....	68.00	68.00	.....
St. Luke, Chadds Ford	77	30	.....	.....	.....	.....	.....
St. Luke, Chester	419	200	209.82	.....	209.82	131.82	78.00
St. Luke, Eddystone	58	100	67.38	.....	67.38	6.78	60.60
St. Mark, Honey Brook	175	75	105.88	.....	105.88	93.88	12.00
St. Martin, Marcus Hook	112	112	112.00	.....	112.00	112.00	.....
St. Martin, Radnor	3,698	5,200	5,200.00	304.00	5,504.00	4,569.08	934.92
St. Mary, Ardmore	6,662	8,380	8,487.03	320.17	8,807.20	6,958.79	1,848.41
St. Mary, Chester	179	100	98.15	8.81	106.96	86.96	20.00
St. Mary, Warwick	149	50	62.86	.....	62.86	61.66	1.20
St. Mary, Wayne	5,168	5,000	5,394.48	119.00	5,513.48	4,994.48	519.00
St. Paul, Chester	3,670	5,000	4,654.68	.....	4,654.68	3,838.68	816.00
St. Paul, West Whiteland	1,236	1,536	1,795.50	.....	1,795.50	1,567.50	228.00
St. Peter, Great Valley	101	110	128.00	.....	128.00	120.00	8.00
St. Stephen, Clifton Heights	584	400	350.00	.....	350.00	86.34	263.66
St. Stephen, Norwood	494	500	381.06	12.00	393.06	322.90	70.16
Trinity, Coatesville	1,516	1,516	716.88	.....	716.88	716.88	.....
Trinity, Collingdale	521	250	187.32	10.58	197.90	197.90	.....
Trinity, Swarthmore	679	.....	680.67	105.50	786.17	561.17	225.00
The Angels Chapel, Wawa	.....	.....	.....	.....	.....	.....	.....
St. Michael, Yeadon	.....	.....	70.21	.....	70.21	70.21	.....
Totals	$73,154	$77,146	$80,532.86	$4,903.34	$85,436.20	$66,512.71	$18,923.49

1930

Parish or Mission	Quota	Expectation	Payments on Quota	Specials Not on Quota	Total Givings	Summary	
						Through Accounting Wardens	Other Sources
Germantown Convocation							
All Saints Chapel, Fallsington	$130	$30	$30.00	$.....	$30.00	$.....	$30.00
All Saints, Torresdale	2,166	2,169	2,176.07	778.04	2,954.11	838.56	2,115.55
Ascension, Rhawnhurst	145	100	50.00	1.78	51.78	50.00	1.78
Calvary, Germantown	4,426	5,600	6,158.37	174.60	6,332.97	4,284.66	2,048.31
Christ, Eddington	485	250	229.26	.....	229.26	206.36	22.90
Christ, Germantown	4,535	4,535	4,600.62	215.86	4,816.48	2,986.71	1,829.77
Emmanuel, Holmesburg	981	475	562.24	6.00	568.24	189.10	379.14
Emmanuel, Quakertown	133	240	240.55	1.35	241.90	213.66	28.24
Epiphany, Germantown	2,462	1,700	1,830.89	16.00	1,846.89	1,296.89	550.00
Feasterville Mission	.....	.....	2.00	.....	2.00	.....	2.00
Good Shepherd, Germantown	3,700	2,030	2,420.14	45.00	2,465.14	1,843.89	621.25
Grace, Hulmeville	273	100	100.00	.....	100.00	84.00	16.00
Grace, Mt. Airy	4,741	9,300	9,330.87	129.54	9,460.41	8,703.30	757.11
Holy Innocents, Tacony	1,043	.....	197.16	.....	197.16	.....	197.16
House of Prayer, Branchtown	829	700	643.41	5.00	648.41	358.41	290.00
Incarnation, Morrisville	495	350	159.62	14.00	173.62	104.62	69.00
Redeemer, Andalusia	348	348	339.78	15.53	355.31	343.31	12.00
Resurrection, Mayfair	99	99	95.10	.....	95.10	95.10	.....
St. Alban, Roxborough	614	121	152.00	.....	152.00	96.00	56.00
St. Alban, Olney	1,426	300	350.00	.....	350.00	210.00	140.00
St. Andrew, Somerton	134	134	167.38	5.00	172.38	88.15	84.23
St. Andrew, Yardley	418	418	438.05	5.00	443.05	245.25	197.80
St. Barnabas, Germantown	872	300	219.29	.....	219.29	204.68	14.61
St. Bartholomew, Wissinoming	988	325	169.85	.....	169.85	136.85	33.00
St. Columba, Southampton	55	.....	.....	.....	.....	.....	.....
St. David, Manayunk	1,723	1,300	1,247.81	85.72	1,333.53	767.31	566.22
St. Gabriel, Feltonville	309	250	224.44	5.50	229.94	165.80	64.14
St. James, Langhorne	876	750	816.65	52.10	868.75	678.06	190.69
St. James, Bristol	1,093	550	589.46	2.00	591.46	400.00	191.46
St. John Baptist, Germantown	1,022	515	573.90	30.00	603.90	.....	603.90
St. Luke, Bustleton	1,042	400	406.01	.....	406.01	295.25	110.76
St. Luke, Germantown & Chapel	7,508	9,000	9,000.00	1,208.15	10,208.15	7,061.50	3,146.65
St. Luke, Newtown	636	450	471.58	29.45	501.03	404.74	96.29
St. Mark, Frankford	4,937	4,500	3,776.02	37.00	3,813.02	3,216.02	597.00
St. Martin, Oak Lane	2,324	1,700	1,486.34	35.00	1,521.34	864.89	656.45
St. Martin-in-the-Fields, C. H.	5,616	25,253	27,814.50	4,505.20	32,319.70	27,345.58	4,974.12
St. Mary (Polish)	130	.....	25.00	.....	25.00	25.00	.....
St. Michael, Germantown	3,426	3,426	3,541.94	374.50	3,916.44	2,181.04	1,735.40
St. Matthew, Oxford Circle	2	60	131.28	.....	131.28	102.46	28.82
St. Paul, Chestnut Hill	10,046	26,000	26,183.80	3,859.85	30,043.65	23,051.53	6,992.12
St. Paul, Doylestown	1,297	768	892.34	4.00	896.34	734.19	162.15
St. Paul, Edgely	79	50	50.00	.....	50.00	10.13	39.87
St. Peter, Germantown	5,480	5,500	7,113.04	545.00	7,658.04	4,489.14	3,168.90
St. Philip, New Hope	112	75	79.80	3.00	82.80	82.80	.....
St. Stephen, Bridesburg	968	250	223.69	3.00	226.69	219.69	7.00
St. Stephen, Wissahickon	899	500	315.14	.....	315.14	315.14	.....
St. Timothy, Roxborough	2,429	2,000	1,676.87	65.00	1,741.87	1,673.87	68.00
St. Wilfred, Dolington	15	15	24.88	.....	24.88	2.15	22.73
Trinity, Buckingham	409	30	23.76	.....	23.76	11.00	12.76
Trinity Church, Oxford	1,931	1,931	2,777.07	80.10	2,857.17	2,043.44	813.73
Trinity Chapel, Crescentville	733	733					
Trinity, Solebury	102	50	50.00	.....	50.00	.....	50.00
Zion, Philadelphia	2,223	1,400	1,615.75	.....	1,615.75	1,286.00	329.75
Totals	$88.865	$117.080	$121.793.72	$12.337.27	$134.130.99	$100.006.23	$34.124.76

1930

Parish or Mission	Quota	Expectation	Payments on Quota	Specials Not on Quota	Total Givings	Summary: Through Accounting Wardens	Summary: Other Sources
South Phila. Convocation							
All Saints, Moyamensing	$1,526	$2,000	$2,009.94	$67.00	$2,076.94	$1,931.94	$145.00
Crucifixion, Philadelphia	1,233	350	402.00	15.18	417.18	315.82	101.36
Gloria Dei	2,711	2,000	2,021.67	39.50	2,061.17	1,967.67	93.50
Holy Apostles, Philadelphia	9,097	9,100	9,100.00	362.00	9,462.00	8,994.50	467.50
Holy Comforter Mem. Cha., Phila.	2,524	1,000	1,008.48	.....	1,008.48	949.98	58.50
Holy Communion Chapel, Phila.	2,832	1,500	1,564.92	4.50	1,569.42	1,501.92	67.50
Holy Trinity, Philadelphia	14,232	14,700	14,889.01	1,274.39	16,163.40	12,870.91	3,292.49
Holy Trinity Mem. Chapel, Phila.	6,117	1,850	1,924.68	.....	1,924.68	1,904.68	20.00
Phillips Brooks Mem. Cha., Phila.	2,114	650	534.00	.....	534.00	353.95	180.05
Prince of Peace Chapel, Phila.	3,212	2,600	2,631.40	131.00	2,762.40	1,148.04	1,614.36
St. Elisabeth & L'Emmanuello	474	.....	60.00	1.00	61.00	.....	61.00
St. John Evangelist, Philadelphia	895	900	1,306.00	15.00	1,321.00	.....	1,321.00
St. Luke & The Epiphany, Phila.	9,004	.....	3,453.31	174.05	3,627.36	.....	3,627.36
St. Mark, Phila. (inc. St. Mary's Chapel)	12,164	12,164	13,000.60	3,883.10	16,883.70	10,373.10	6,510.60
St. Mary Pro-Cathedral, Phila.	658	1,260	298.51	64.50	363.01	198.01	165.00
St. Paul Memorial, Philadelphia	2,467	1,400	1,271.00	.....	1,271.00	1,260.00	11.00
St. Peter, Philadelphia	8,511	8,500	8,845.99	1,971.29	10,817.28	7,670.98	3,146.30
St. Sauveur, Philadelphia	718	100	.....	.....	.....	.....	.....
St. Simon the Cyrenian, Phila.	2,208	800	837.68	.....	837.68	363.84	473.84
St. Thomas, Philadelphia	985	200	194.06	.....	194.06	153.10	40.96
Transfiguration Mission, Phila.	66	100	112.30	.....	112.30	.....	112.30
Holy Spirit Mission	.....	100	100.01	.....	100.01	.....	100.01
Totals	$83,748	$61,274	$65,565.56	$8,002.51	$73,568.07	$51,958.44	$21,609.63
West Phila. Convocation							
Atonement, Philadelphia	$3,263	$3,263	$3,366.40	$52.00	$3,418.40	$3,073.40	$345.00
Calvary, Northern Liberties	1,386	550	422.35	.....	422.35	238.93	183.42
Christ Church Hosp. Cha., Phila.	.....	.....	144.60	26.86	171.46	.....	171.46
Epiphany, Sherwood	3,621	3,621	3,721.00	35.00	3,756.00	1,282.74	2,473.26
Grace, West Philadelphia	1,807	450	407.45	31.60	439.05	392.05	47.00
Mediator Chapel, Philadelphia	6,786	7,000	7,189.99	262.26	7,452.25	3,460.27	3,991.98
Merciful Saviour Chapel, Phila.	.....	200	220.55	.....	220.55	.....	220.55
Redemption, Philadelphia	2,097	1,800	1,818.00	1.00	1,819.00	1,300.00	519.00
St. Andrew, West Philadelphia	2,619	.....	1,087.99	26.06	1,114.05	845.05	269.00
St. Barnabas, Haddington	1,437	1,437	1,281.66	2.65	1,284.31	1,276.66	7.65
St. Cyrian Mission, Elmwood	118	.....	7.15	.....	7.15	.....	7.15
St. George, West Philadelphia	1,596	500	516.11	22.89	539.00	453.00	86.00
St. James, Hestonville	1,299	500	590.00	8.25	598.25	590.00	8.25
St. James, Kingsessing	1,580	.....	395.90	.....	395.90	.....	395.90
St. John the Divine, Philadelphia	698	.....	124.13	.....	124.13	30.00	94.13
St. Mary, Hamilton Village	3,242	.....	1,361.74	73.50	1,435.24	1,181.45	253.79
St. Michael & All Angels Chapel, Philadelphia	8	.....	114.53	2.00	116.53	89.53	27.00
St. Monica, Philadelphia	553	553	309.00	.....	309.00	126.84	182.16
St. Paul, Overbrook	12,048	.....	7,403.86	121.67	7,525.53	4,854.29	2,671.24
St. Philip, West Philadelphia	3,253	1,000	1,686.65	370.95	2,057.60	711.60	1,346.00
St. Titus, Elmwood	268	100	138.60	.....	138.60	25.60	113.00
The Saviour, West Philadelphia	8,892	6,000	6,000.00	160.50	6,160.50	2,950.00	3,210.50
Transfiguration Chapel, Phila.	.....	.....	15.50	.....	15.50	.....	15.50
Totals	$56,571	$26,974	$38,323.16	$1,197.19	$39,520.35	$22,881.41	$16,638.94

1930

Parish or Mission	Quota	Expectation	Payments on Quota	Specials Not on Quota	Total Givings	Summary	
						Through Accounting Wardens	Other Sources
North Phila. Convocation							
Advent (Polish)	$162	$20	$25.00	$.....	$25.00	$25.00	$.....
Advocate, Philadelphia	3,492	1,500	1,555.41	5.00	1,560.41	643.72	916.69
All Souls', Philadelphia	365	120	131.50	3.50	135.00	135.00	.....
Annunciation, Philadelphia	1,343	150	357.38	12.36	369.74	337.74	32.00
Christ, Philadelphia	7,461	5,800	6,390.34	1,092.95	7,483.29	1,406.21	6,077.08
Christ, Franklinville	1,303	500	86.45	6.00	92.45	86.45	6.00
Covenant, Philadelphia	1,706	500	140.52	.....	140.52	76.52	64.00
Emmanuel, Kensington	800	.....	14.50	.....	14.50	.....	14.50
Good Shepherd, Kensington	1,296	200	392.00	3.00	395.00	95.00	300.00
Holy Redeemer Mission (Polish)	165	20	25.00	.....	25.00	25.00	.....
Incarnation, Philadelphia	2,696	750	895.15	32.00	927.15	337.15	590.00
Messiah, Port Richmond (closed)	363	.....	5.00	.....	5.00	.....	5.00
Redeemer Chapel (Seamen's Mis.)	.....	30	39.50	.....	39.50	20.00	19.50
Resurrection, Philadelphia	2,842	2,500	3,183.15	232.76	3,415.91	2,263.74	1,152.17
St. Ambrose, Philadelphia	833	950	920.25	34.00	954.25	897.25	57.00
St. Augustine, Philadelphia	843	100	108.50	.....	108.50	8.50	100.00
St. Barnabas, Kensington	992	.....	185.85	40.75	226.60	216.60	10.00
St. Bartholomew, Philadelphia	603	100	54.83	.....	54.83	53.83	1.00
St. Clement, Philadelphia	7,480	5,000	5,490.11	240.34	5,730.45	3,384.11	2,346.34
St. George, Richmond	834	600	347.00	.....	347.00	341.00	6.00
St. George, Venango	481	200	200.00	.....	200.00	200.00	.....
St. James, Philadelphia	11,478	5,000	5,838.88	1,892.21	7,731.09	4,466.99	3,264.10
St. James the Less, Philadelphia	4,204	4,204	4,204.00	31.50	4,235.50	4,204.00	31.50
St. John Chrysostom, Phila.	536	.....	275.71	.....	275.71	275.71	.....
St. John Free, Philadelphia	3,747	1,250	1,063.00	16.50	1,079.50	.....	1,079.50
St. John, Northern Liberties	1	30	37.11	1.55	38.66	5.00	33.66
St. Jude & The Nativity, Phila.	2,063	300	337.94	.....	337.94	297.94	40.00
St. Luke, Kensington	2,036	1,000	756.00	.....	756.00	756.00	.....
St. Mary of the Annunciation	152	10	25.00	.....	25.00	25.00	.....
St. Matthew, Francisville	3,405	3,405	3,913.02	91.20	4,004.22	2,370.76	1,633.46
St. Matthias, Philadelphia	2,094	1,800	1,868.67	149.00	2,017.67	508.00	1,509.67
St. Nathanael, Philadelphia	1,658	500	617.60	6.15	623.75	485.60	138.15
St. Paul, Aramingo	1,567	500	422.72	5.00	427.72	178.05	249.67
St. Simeon, Philadelphia	2,561	750	754.50	25.00	779.50	315.00	464.50
St. Stephen, Philadelphia	13,413	6,000	7,206.46	429.99	7,636.45	5,443.46	2,192.99
Totals	$84,975	$43,789	$47,868.05	$4,350.76	$52,218.81	$29,884.33	$22,334.48
Norristown Convocation							
Advent, Hatboro	$387	$387	$387.00	$2.50	$389.50	$259.54	$129.96
All Hallows, Wyncote	2,543	2,543	2,435.01	35.04	2,470.05	1,541.05	929.00
All Saints, Norristown	1,596	.....	514.00	30.00	544.00	150.00	394.00
Calvary, Conshohocken	2,652	4,000	4,220.06	95.00	4,315.06	3,088.75	1,226.31
Christ, Pottstown	1,392	.....	654.65	.....	654.65	351.65	303.00
Christ, Upper Merion (Bridgeport	1,754	800	912.00	17.66	929.66	402.00	527.66
Epiphany, Royersford	265	.....	52.00	7.80	59.80	7.80	52.00
Holy Nativity, Rockledge	1,922	.....	1,165.37	19.90	1,185.27	559.52	625.75
Holy Trinity, Lansdale	324	480	641.73	6.63	648.36	639.36	9.00
Holy Trinity, Mission, Conshohocken (Polish)	45	.....	25.00	.....	25.00	.....	25.00

1930

Parish or Mission	Quota	Expectation	Payments on Quota	Specials Not on Quota	Total Givings	Summary	
						Through Accounting Wardens	Other Sources
Huntingdon Valley Chapel, Meadowbrook	$761	$1,500	$1,688.17	$93.10	$1,781.27	$1,693.77	$87.50
King of Prussia Chapel	.....	.....	88.10	.....	88.10	88.10	.....
Messiah, Gwynedd	1,871	.....	1,949.10	460.00	2,409.10	1,651.10	758.00
Our Saviour, Jenkintown	5,291	4,000	4,209.40	137.00	4,346.40	3,081.90	1,264.50
St. Aidan Chapel, Cheltenham	657	.....	122.35	36.15	158.50	58.50	100.00
St. Andrew Chapel, McKinley	.....	.....	.....	.....	.....	.....	.....
St. Anne, Willow Grove	184	184	174.30	.....	174.30	88.18	86.12
St. James, Perkiomen	327	100	327.00	.....	327.00	141.72	185.28
St. John, Norristown	3,417	3,500	4,205.78	82.41	4,288.19	4,078.69	209.50
St. Paul, Elkins Park	7,768	.....	4,817.98	35.00	4,852.98	3,467.98	1,385.00
St. Paul, Oaks	549	.....	279.36	.....	279.36	150.00	129.36
St. Peter, Phoenixville	2,330	2,330	1,383.69	12.00	1,395.69	769.99	625.70
St. Peter, Weldon (incl. St. Peter, Glenside)	1,797	1,000	913.83	67.50	981.33	686.00	295.33
St. Thomas, Whitemarsh	4,529	6,250	6,831.36	1,338.00	8,169.36	6,454.86	1,714.50
Trinity, Ambler	1,023	.....	86.00	.....	86.00	.....	86.00
Trinity, Gulph Mills	82	.....	53.33	.....	53.33	53.33	.....
Washington Memorial Chapel, Valley Forge	4,580	.....	260.04	50.00	310.04	260.04	50.00
St. Augustine's Chapel, Norristown	.....	.....	21.68	.....	21.68	.....	21.68
Totals	$48,046	$27,074	$38,418.29	$2,525.69	$40,943.98	$29,723.83	$11,220.15

SUMMARY

1930

	Quota	Per Cent of Quota	Expectation Promised by Convocation	Payments Made Year 1930 Applying on Quota	Per Cent of Payments on Quota
Chester	$73,154	16.5	$80,000	$80,532.86	18.2
Germantown	88,865	20.1	117,000	121,793.72	27.5
Norristown	48,046	10.9	38,900	38,418.29	8.6
North Philadelphia	84,975	19.2	43,790	47,868.05	10.8
South Philadelphia	83,748	19.	84,000	65,565.56	14.8
West Philadelphia	56,571	12.8	45,000	38,323.16	8.7
Miscellaneous	.....	.....	7,000	50,576.67	11.4
Cancelled acct. of Churches closing, etc.	6,750	1.5	.....	.....	.....
Totals	$442,109	100%	$415,690	$443,078.31	100%

Treasurer's Office,
February 2, 1931.

GERMANTOWN CONVOCATION

Tuesday, January 20, one of the beautiful, Spring-like days in the middle of the winter, found the Clergy and Laymen and Laywomen of the Convocation of Germantown assembled at the Church of the Epiphany. The Convocation, as usual, opened with a Celebration of the Holy Communion by Bishop Taitt, assisted by the Rector, the Rev. J. Wesley Twelves. A very interesting and helpful sermon on the Advance Work Program was preached by the Rev. Chauncey E. Snowden, Rector of St. Paul's Church, Overbrook, Phila. He spoke of the realism of this country causing such a loss of idealism, so that (in the startling phrase which he used) "everyone prefers two fried eggs to a beautiful sunset." He proceeded to show how the missionary work was full of idealism and hope for the future; that the only worth while things in life were the thought that we were making the world better by our presence in it, and we could be assured that it would be a far better world 500 years hence than it is now.

Following this Service, there were interesting addresses made by the Rev. William T. Metz, missionary in charge of St. Gabriel's, Feltonville, on the Boulevard, telling how nicely his work was growing and of his plans for a rectory on the grounds near the Church as the next stop, and the Rev. Francis B. Barnett, minister in charge of St. Andrew's, Yardley, who gave some vivid illustrations of the life of a parson in a small town. He showed that sin and sadness and grief were everywhere and the need of help was the same whether in city or town.

A delicious luncheon was served by the ladies of Epiphany Church, and Bishop Taitt added to the enjoyment of the occasion by telling a few of his innumerable stories which drive the point home that he is making every time. He urged the need of a larger Bishops' Fund for sudden crises in the family lives of the Clergy. There are sufficient funds to carry on so long as sudden illness or unforeseen circumstances do not appear, but the salaries of most of the Clergy cannot care for these sudden emergencies. The Bishops' Fund is so small that the desperate illness of a Clergyman's wife or of the Rector himself leaves no resources upon which to draw. He urged the Clergy to remember this at the time of the Bishop's visitation when the offering for the Bishops' Fund is received.

The Rev. Malcolm E. Peabody spoke about the Advance Work Program which was being presented to the whole Diocese during the Epiphany Season, and the Executive Secretary gave a detailed report of receipts towards the Diocesan Budget from all Convocations during the year 1930, showing that while Germantown's quota was $88,865 she promised $117,000 and paid $121,793.72 towards the General Missionary work of the Church.

The Convocation was delighted to have Dean Caley present and presiding at the luncheon. He also was able to take charge of the business meeting in the afternoon where he called for elections for Secretary and Treasurer. The Rev. Charles S. Lyons was elected Secretary for the twenty-fourth time. October of this year, he will have served twenty-five years. Mr. Samuel F. Houston was elected Treasurer for the twenty-ninth time. This May he will have served thirty years. The Convocation spoke appreciatively of the long service of these two men. The Committee on Appropriations was elected as follows: Rev. Gilbert E. Pember, Chairman; Rev. Dr. Arndt, Rev. Mr. Peabody, and Messrs. Fell, Starr and Reeder. The Committee on Finance and Church Extension are the Rev. Charles H. Long, Chairman; Rev. Mr. Twelves, Rev. Mr. Conkling and Messrs. Sowden, E. H. Newell and W. B. Seeley.

The Treasurer's Report showed a substantial balance in the Contingency Fund and that every mission account had been paid in full. This was a matter of congratulation for none remembered that such a situation had occurred in years gone by.

Several spoke of the valuable services to the Convocation of the Rev. Jacob LeRoy, who for many years was Dean of the Convocation of Germantown, and the Chairman appointed a Committee to prepare a suitable Minute upon the death of Dean LeRoy.

Services for the presentation of the Lenten Offering on the part of the Sunday Schools of the Convocation were arranged by Dean Caley to be held at Christ Church, Germantown, and St. James' Church, Bristol.

The Convocation adjourned to meet at Trinity Church, Oxford, Philadelphia, on May 19, 1931.

THE BROTHERHOOD OF ST. ANDREW

On February 19 the National Council of the Brotherhood of St. Andrew issued a charter to a new Senior Chapter organized at All Saints' Church, Norristown, Pa., with six members. The officers are:

Rector—Rev. H. L. Hannah.

Director—Edward T. Boggs.

Vice-Director—John P. H. Phillips.

Secretary and Treasurer—Courtland B. Brinton.

NO. PHILA. CONVOCATION

The January meeting of the Convocation of North Philadelphia was held in St. Ambrose's Mission. This gave to most of its members their first opportunity to inspect the new Parish House and the remodelled basement of the Church, which is part of the Parish House plan.

The meeting was noteworthy for the presence of our Bishops, together with Mrs. Garland.

Miss Bell, as President of the Woman's Aid, brought in as usual a splendid report. At the meeting just prior to that of the Convocation itself $300 was voted to the Italian Mission of St. Mary of the Annunciation, and $300 to St. Christopher's Mission, the new work among colored people. During the past year the Woman's aid has given $996 in various gifts, in addition to $1,000 toward the redeeming of its pledge to the Diocesan Campaign Fund for St. Ambrose's Mission's new Parish House.

An encouraging report of progress came in from the Rev. Mr. Carty at St. Bartholomew's. The Church School now has 87 scholars, as against a start of 10 a few months back.

Throughout the meeting the unemployment situation was reflected in the reports coming in from the various missions. A very striking report was made by the Rev. Mr. Eastburn for St. Barnabas's, from a ward which the Census Report states has more unemployment than any other in the city. From March to July 250 children a day were being fed, this being made possible by generous gifts both of money and of personal service from other parishes and missions, as well as by the devoted service of the Priest in Charge and his people. Eighty-six babies are now on the milk list, and 83 families are dependent upon St. Barnabas's for food and clothing. Last year 35 people would come out for a service. For the past eight months no service has had less than 100.

The annual election of officers resulted in the re-election of those in office: Mr. Henry C. Lawser as Treasurer, the Rev. Frederick B. Halsey as Secretary, Mr. C. B. D. Richardson and Mr. Frank H. Longshore as Auditors.

Supper was cooked and served by the members of the G. F. S. of the Mission. At the close of supper they presented Mrs. Garland with a bouquet of roses.

Dean Levis announced his resignation, to take effect in May on the completion of ten years' service as Dean of the Convocation. As Miss Bell, at the meeting of the Woman's Aid, likewise announced her resignation, to take effect at the same time, the Convocation reluctantly faces a double loss. Miss Bell has been President of the Woman's

Aid since its organization twelve years ago. Both the Dean and Miss Bell have faithfully and effectively served in their respective offices, and it was with a very genuine sense of regret that the Convocation heard of their resignations.

The speaker after the supper was Mr. Spencer Ervin, the head of the special diocesan committee on the Advance Work Program. Mr. Ervin sketched briefly and in telling fashion the historic course of missionary progress in the Church of England and in our own Church. He brought out clearly the vital part Missions must play in a truly living Church, and how much we owe to faithful missionaries of the past. With that background he went on to present those parts of the Advance Work Program which the Diocese of Pennsylvania has assumed as its special obligation. Apart from its able presentation this address by a layman was in itself an illustration of vital interest in the missionary cause of the Church.

F. B. H.

SO. PHILA. CONVOCATION WOMAN'S AID MEETING

The Woman's Aid to the South Philadelphia Convocation met February 3, 1931, at Holy Trinity Parish House. It was well attended and much interest shown throughout the meeting.

Mrs. Henry D. Jump told about her work among the women at Moyamensing Prison.

Mrs. Clement Webster explained the Needle Work Guild of America and asked the Parishes represented to start a section.

The following officers were elected:

President—Mrs. Frederick Fox.

Vice President — Mrs. J. Howard Rowbotham.

Secretary—Mrs. Walter L. Prickett.

Treasurer—Mrs. Franklin Huntley.

MARY M. PRICKETT, *Secretary.*

At the South Dakota Convocation in 1913 two little Indian boys brought money they had been earning, to build a boys' school, and expressed the hope that when they were old enough there would be a Church school for them to attend. On a six-hundred-acre farm at Mission, South Dakota, the Hare Indian School for Boys was opened in 1928.

"Cast all your cares on God: that Anchor holds."—TENNYSON.

Awarded Honorary Degree at Temple College

REV. CHARLES W. SHREINER, D.D.

It is with great pleasure and satisfaction that we witness the bestowal of an honorary degree by Temple University upon one of the outstanding clergy of our Diocese. On February 16, together with Governor Pinchot, Secretary of the Interior Wilbur and Miss Helen Keller, the Rev. Charles W. Shreiner was thus significantly recognized, and received the honorary degree of Doctor of Divinity. The event marked the usual Founder's Day and Mid-Year Commencement exercises at the University, held on the anniversary of the birth of the founder, Dr. Russell H. Conwell. The degrees were conferred by Dr. Charles H. Beury, president of Temple University, who said that all of the awards had been made in recognition of the services which the recipients have rendered to humanity.

Thirteen years ago Dr. Shreiner, then rector of the Church of the Atonement, West Philadelphia, founded the Church Farm School for boys at Glen Loch, Pa. From a beginning in most inadequate quarters, and with six boys, the school has grown until today the enrollment stands at 100 boys who are housed in a group of attractive, modernly equipped buildings. Dr. Shreiner is the headmaster.

DR. HOWARD C. ROBBINS CONFERS WITH CLERGY

A group of some twenty-five of the clergy gathered together informally on Monday, February 9, at St. Paul's Church, Chestnut Hill, for a day of conference and discussion with Dr. Howard C. Robbins, now professor of Homiletics at the General Theological Seminary. His subject was "The Preaching Ministry and Modern Problems," beginning with the thought that a religious revival is upon us and suggesting various ways in which through preaching the clergy may pave the way for it.

His principal suggestions lay along the line of "the moral equivalent to war," both in social, political and international relations. He elicited considerable response from the men. The conferences both in the morning and afternoon concluded with lively and fruitful discussions.

The Walrus Club

Several highly esteemed correspondents, to wit: "Constant Reader," "Prayer Book Churchman" and "Veritas," having written to the Editor inquiring about the article on the Walrus Club in the January issue, he has asked me whether I have attended a meeting of that body recently, and, if so, whether I could recall the conversation on that occasion. Though I would no more think of making notes of their proceedings than I would draw out a tablet to write down the conversation when I visit a friend, yet I can recall quite vividly much of what I heard when I last dropped in on the Club, so deeply did it etch itself on my memory.

And I am the more willing to accept his invitation because it gives me an opportunity of correcting the misinformation about the Club which the *Witness* of Chicago and the *Churchman* of New York have innocently but unfortunately circulated among their readers, leading them to believe that a new organization had been formed among the clergy of Philadelphia. This, of course, is a mistake. The Walrus Club is not "new," for it has long been in existence; and, as we have pointed out, is spiritually in the ancient and royal line of descent from the Coffee House Conversationalists of Queen Anne's and King George's reigns. Nor is it an "organization," because it has neither constitution, by-laws, officers nor dues. The editors of these estimable contemporaries, who live in an atmosphere where publicity is the breath of life, evidently supposed that this club must be new, else it would have advertised itself long ago. Which shows how dense is their ignorance of Philadelphia.

And being men of well-known reforming zeal, these good editors also doubtless could not conceive that a club could be a club if it were not used to strike some evil on the head, but was so indifferent to the "problems" of the day that it never even passed any resolutions.

Yet we think the name "Walrus" should have precluded any disposition to class the club as a body that takes action on any subject, for we supposed that the word would have immediately conjured up in their minds a certain type of moustache, which, wherever it is found on the lip of a man, indicates that he is of a leisurely and good-natured disposition. Such men are the most harmless and inoffensive of mortals and could not be conceived of as bold knights leading a crusade to right the world's wrongs. Unfortunately, they are also all-too-frequently lonely bachelors; for women have an unreasoning prejudice against men whose upper lips are adorned in such a weeping-willow fashion.

We must repeat, therefore, that the Walrus Club is just as informal gathering of clergymen, who meet on Monday afternoons, coming when they can and going when they must, whose members are dedicated to the proposition that fellowship is the chief end of man, and who, after working hard for six days in the week, gather on that day into a little group, leisurely, sociable, cheerful, and, above all, never dull. Having found it a nameless waif I baptized it the Walrus Club, after the friendly animal of that name in "Alice in Wonderland," who, we are convinced, also believed that there was a time in every week when it is good for a man's soul to talk of many things of a diverting nature, from shoes and ships and sealing-wax to cabbages and kings.

The Heavy Man's Lightness

I noticed on my last visit that there was a larger attendance than usual, which one of the older and quieter members of the circle by whose side I sat whispered was due to the fact that the Diocesan Convention was near at hand, and some of the clerical politicians who "run" the machinery of the Diocese had dropped in, as they do annually at this season, to see whether their fences were in repair. I recognized the well-known Dr. Black, Dr. White and Dr. Grey, whom I had never seen before, though I had often heard them at Conventions and other public gatherings in the Diocese.

When I arrived, one of these visitors, a clergyman of Falstaffian physique whose pate had suffered such devastation that only a few straggling and bewildered hairs were making a last brave but hopeless stand on the waste above his forehead, was addressing the bearded-parson, whose seat, wherever it happened to be, seemed to become naturally the center of the circle.

"Doctor, I heard a few good stories last week you might use."

"Well," said the Bearded-one, "let's have them!"

The ponderous began: "She was a woman who told everybody her business. Approaching a salesman in Wanamaker's she gushed, 'I want a shirt for my husband. He's been very sick, so I have to do his shopping.'

"'Stiff front or soft, madam,' asked the polite young man.

"'Oh, soft. The doctor says he must avoid anything with starch in it.'

"Here's another. 'While fishing, a man fell into the water. His fellow-fisherman rescued him, laid him on his back and began to think.

"'What's the matter?' asked a by-stander. 'Why don't you try to revive him?'

"'There are sixteen rules for reviving the apparently-drowned,' said the man. 'I know them all, but I can't call to mind which comes first.'

The rescued man opened his eyes and said faintly, 'Is there anything about giving brandy in the rules?'

'Yes.'

"'Then never mind the other fifteen.'

"This is the last. A colored man said to the darky preacher, 'What worries me, pastor, is how I shall sleep with wings on my shoulders in heaven.'

"'Oh, you needn't worry about that,' answered the preacher. 'What you need to worry about is how you will get your hat on over your horns.'"

"That reminds me," said the Bearded Parson, "of a good one about our famous Pennsylvania statesman, Thaddeus Stevens. Old Thad was, like many others in post-Civil War days, a great gambler. One morning as he and a senator were coming out of a gambling house in Washington, they met a darky preacher who asked Thad for a donation toward his church building fund. Reaching his hand in his pocket and pulling fifteen dollars from the roll he had just won, Stevens gave it to the preacher, at the same time winking at the Senator, while he said in a solemn voice, 'God moves in a mysterious way, brother.' 'Amen! Amen!' exclaimed the old darky bowing low and raising his cap!"

When the storm of laughter had subsided Dr. Black looked about and exclaimed with well-feigned surprise, "I haven't been in the Church House for several weeks. I see they have changed the offices about. Brought some of the bookkeepers down and moved the Executive Secretary half-way up on the mezzanine floor."

"Yes," agreed the parson with a moustache. "He's like Bill Nye now. Bill Nye's first editorial sanctum was in the loft of a livery stable. 'Which was why,' he said, 'we called it a stock company, and you could come up by the stairs, or you could twist the tail of the iron-gray mule, and take the elevator.'"

Sam Shoemaker

A lean, timid-looking young clergyman, whom I had not noticed because he was concealed by the bulk of the aforesaid Falstaffian gentleman, much

as a great rock might hide a violet under its girth, leaned forward and spoke in a low voice across the circle to the Bearded Parson. "Doctor, I went to one of Sam Shoemaker's Thursday night experience meetings last week. It was a rare sight to see that large gathering of men and women gathered there to hear and tell what religion had done for them. I was agreeably surprised, for I had expected to see a lot of cranks and freaks; but though, of course, there were a few nuts, on the whole they were an intelligent-looking sane lot, and one old woman who stood up to tell her simple story had the face of a saint."

The bearded one alertly pulled himself out of the depths and sat on the edge of his Morris chair. This apparently was his meat and drink. Taking his proletarian pipe from his mouth and holding the bowl in his hand to use in emphasizing his gestures, he began with great vigor to give his opinon of Sam Shoemaker and the Buchman movement. Space forbids me to publish much of what he said, but I must give his closing words, for they impressed me as prophetic.

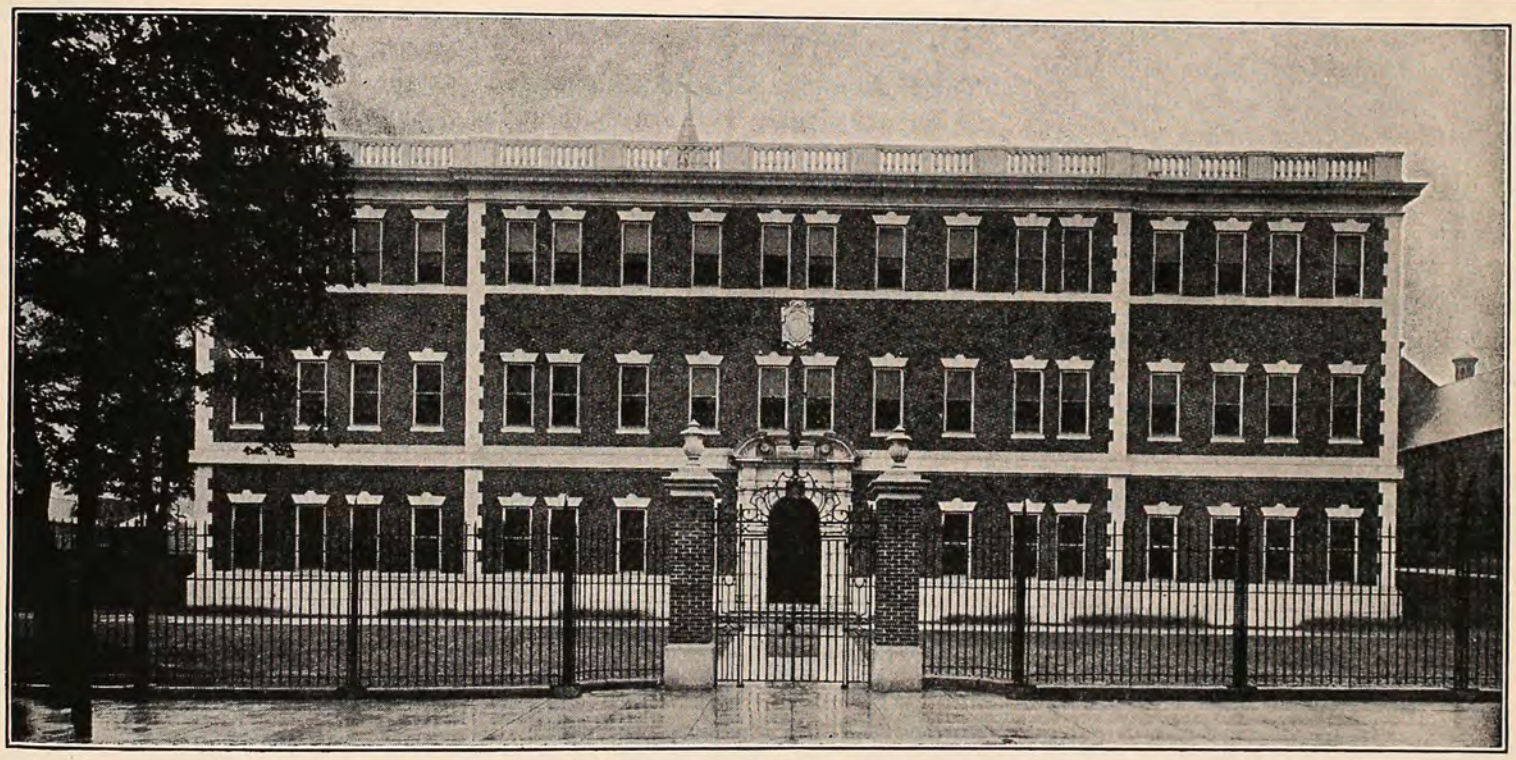
"I tell you, men," he concluded, "Sam has got something real. It is the livest thing in the Episcopal Church. Actually, I think he is an old-fashioned Evangelical. Or perhaps we ought to call him a liberal Evangelical, for he has been liberal enough to adapt old ideas to modern conditions and to pour old wine into new bottles. These experience meetings and house parties are the 1931 model of Wesley's class-meetings. First the Christian Scientists saw their possibilities; now Sam has genius enough to adapt them to his purposes. And, let me tell you, it takes a genius to do that. Mighty interesting, too, how every movement in the Church claims that it is old, or a revival of something old. The Reformation claimed to be a return to Christ and the Bible, the Oxford Movement a return to early Catholic Christianity, and now Sam and the other Buchmanites call their movement a return to First Century Christianity. Nothing new in religion ever makes much progress with people if it talks much about its newness. That's the misfortune of the Modernists. With all its faults Sam's work deserves high praise; it is bringing many men and women into contact with a source of power that is changing their lives, making them happier and healthier and better. That's what most of us don't seem to be able to do."

The Descent from the Mountain

The cloud of stillness that attended and followed this speech was broken by the ponderous parson. "Now, Doctor," he roared, with a sly wink at the others in the circle, "Don't you think his type of religion beyond the average man in the street, who doesn't want to be righteous overmuch. Do you remember the tourist who when he looked down into the crater of a volcano exclaimed, 'My gracious! it looks just like Hell.' And an old English lady in the party turned and said in surprise, 'What extensive travelers you Americans are!'"

Then I came away.

THE CARPENTER.



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News Notes of the Young People's Fellowships

"The student of today finds little use for religion. What he wants is a way to live so that he may get the most out of life." This was a statement made by Richard Viguers to a meeting of the Young People's Fellowship of Christ Church, Germantown, held February 1.

Continuing, Mr. Viguers told how when discussing the best way to live some one always points out that "One who lived in an obscure corner of the world called Palestine has been the most successful man ever known and should serve as a model on which to base our lives. His way of life was the way of Love." He went on to say, "Substitute the word 'Sportsmanship' for the word 'Love' and it is easier to see how we can live as Christ lived."

Mr. Viguers is one of a group of young men under the leadership of Rev. John R. (Jack) Hart, Jr., Chaplain of the University of Pennsylvania, who are speaking at young people's meetings to show through personal observation the part religion plays in college life.

The Officers of the Young People's Fellowship, Province of Washington, met in Philadelphia during February to discuss plans for the Provincial Convention to be held at Richmond, Virginia, in May. Arthur Parkinson, of Calvary Church, Germantown, presided.

Special activities for Lent are being featured in many Fellowships. Lantern slides on the mission fields have been procured from the Educational Secretary for several Fellowships.

St. Thomas', Whitemarsh, have planned a series of Mission Study classes every Sunday evening, in conjunction with the Advance Work of the Church. The speakers will cover the various projects. Mrs. Henry Dillard, former Chairman of the Colored Committee of the Women's Auxiliary, will discuss the work among the negroes. Miss Eleanor Deane and Mrs. Haines will tell of the settlement work among the foreign-born. Mrs. Nathaniel E. Groton will talk on the Indians of North America and Mrs. Maurice Crean on the Diocesan Mission.

At Calvary Church, Germantown, the Young People's Fellowship is making and selling cookies, marmalade and other goodies to help the Sunday School's Lenten Offering.

The Fourth Annual Diocesan Play, "The House Next Door," by J. Hartley Manners, was given February 12 at the Irvine Auditorium, West Philadelphia, and at the Houston Post Hall, Germantown, February 13, to small but appreciative audiences.

The acting was of the usual high caliber of past Diocesan Plays. The play was under the direction of Rev. Edward McCance, of Minersville, Pa.

Despite the meagre attendance, it is believed there will be a profit realized which can be sent to the Iolani School, Honolulu, Hawaii.

A National Conference of the Young People's Fellowships will be held at Faribault, Minn., from August 26 to August 31, 1931, it was announced at a meeting of the Commission on Young People in the Diocese of Pennsylvania and two delegates from this Diocese are requested to attend.

Up to this year the Diocese of Pennsylvania has never sent delegates to the National Conferences, which are held every three years, but this year every effort will be made to raise the necessary funds to enable our two delegates to attend. The cost will be approximately $100 each.

The Commission feels that this would be a fine opportunity to learn more and broaden the outlook on Fellowship work.

Rev. Edward J. Bonsall, Jr., of the Pennsylvania State Sabbath School, will be the principal speaker at a church service to be held by the Young People's Fellowships of the Convocations of West Philadelphia and Chester, at St. Barnabas' Church, Sixty-fourth Street and Haverford Avenue, 3 o'clock, Sunday, March 8.

The service is being held as a part of the program of the Convocations of West Philadelphia and Chester to carry out the four aims of Fellowship. This is the aim of Prayer.

Inspirational Day of the Young People's Fellowship is to be March 21, at St. James' Church, Twenty-second and Walnut Streets. The service begins at 5 o'clock and continues, with a break for supper, until 9.

The leader will be Dr. Joseph Fort Newton, assisted by Leceister C. Lewis, both from St. James's Church.

The Inspirational Day, or Retreat, is becoming an integral part of Fellowship Service. The meditations, which are led by competent and inspired men, are not forgotten as they guide and help one throughout the year. The meeting is opened by prayer, followed by a short introduction by the leader. At 6.30 supper is served for a nominal sum. After supper the leader continues, enlarging on the subject he has chosen. There is a shortened form of evening prayer and everyone goes home with a great deal to think about.

COMMISSION ON EVANGELISM

Evangelistic meetings during Lent were planned by the Diocesan Committee on Evangelism at its meeting on January 26. The series of Lenten services at St. Luke and the Epiphany, and at St. Matthew's are being held under the auspices of the Diocesan Committee. No general meeting will be held this year.

It was decided to write to the Philadelphia Federation of Churches commending their success in securing the observance of Good Friday throughout the city last year, and urging them to repeat the effort this year.

The Rev. Gilbert Shaw, of England, gave a series of addresses on the methods of conducting Retreats to the clergy of the diocese. These meetings were held in the Church House on February 9 under the auspices of the Committee on Evangelism, and were well attended considering the unavoidably short time of preparation for them.

Mr. Coleman Jennings, of Washington, who is directing Church Work among Students in the Third Province, has been visiting the work in some of the educational institutions of the diocese, and conducting meetings for the students. Between Quinquagesima and Ash Wednesday Mr. Jennings has spoken at meetings of students at Swarthmore, Temple, Haverford, Pennsylvania, the Deaconess House, and the Divinity School. Mr. Jennings was invited jointly by the Commission on Student Work and the Committee on Evangelism.

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A FEW SMILES

"Why do you rise so early in the morning?"

"I have to get downtown early in order to find a parking place for my car."

"But do you not then have a good deal of time hanging on your hands?"

"Oh, then I take the street car home and have breakfast."

Employer—Jones, call up my dentist and see if he can make an appointment with me. And, Jones!

Clerk—Yes, sir!

Employer—Don't urge him!

A man went to see his physician for advice as to how to be cured of the habit of snoring.

"Does your snoring disturb your wife?" asked the M.D.

"Does it disturb my wife?" echoed the patient. "Why, it disturbs the whole congregation."

"Do you think it healthy to keep your hogs in the house?" a social investigator asked.

"Waal, I dunno," he drawled, "but I been akeepin' my hawgs there for fourteen years and I ain't never lost one of 'em yet."

"Did you have words with your wife?"

"Yes, I had words, but no opportunity to use them."

A few words, well chosen and distinguished, will do the work that a thousand cannot.—JOHN RUSKIN.

"Whether the sun shines or the rain falls, show a glad face to your neighbor."—Selected.

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself; and all things possible.—THOMAS A. KEMPIS.

If you can't make good right where you are, you can't make good any place. You make your own environment.

Let us do good peacefully, or our hurry will lead us into sundry faults. Even repentance is a work that should be carried out peacefully.

You haven't found the true joy of living if you haven't found true joy in giving.

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The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

Advance or Retreat

The projects selected by Pennsylvania from the Advance Work Program of the General Church have been most interestingly described in a pamphlet entitled "Information Concerning Pennsylvania's Share in the Advance Work Program of the General Church." This pamphlet should be carefully read by every loyal member of the Diocese. It is not my purpose to discuss how the $113,200 necessary to provide for the objects selected is to be secured,—the Field Department, the Deans of the Convocations, a Special Laymen's Committee and the Woman's Auxiliary are all co-operating towards that end. The Convocation of Chester is concentrating its efforts on the Hospital at New Bern, several parishes have taken special objects, and the Woman's Auxiliary Committees have each undertaken different objectives.

It is not in terms of dollars, therefore, that I should like you to think of the Advance Work, but as a question relating to the life of the Church itself. Growth is inevitable if there is life, for we know that nothing in the natural, physical or moral world stands still. If there is no growth it is a sign of disease, which means decay and final death.

It takes but a brief survey of Church History to discover the cause of growth or decline during the past centuries. Two things have always contributed to growth, and when neglected decline has inevitably followed. Prayer and Missions are two great dynamos which have driven the Church forward by leaps and bounds. When the Prayer Life of the Church, both corporate and individual, has deepened, the Mission which our Lord entrusted to His Church has become increasingly clear and compelling, and the Church has never lacked for men or means to push forward at such times.

From the days of St. Paul when the Church in Macedonia "in a great trial of affliction," because of the "abundance of their Joy" for what Christ meant to them, out of their "deep poverty" gave, not according to their power but "*beyond* their power"—"praying with much entreaty that we would receive the gift"—so, all through the ages, whenever earnest men and women are convinced a need is vital there is never lack of response to the appeal. The outpouring of personal service and money to meet the present emergency in our own city, and the nation-wide response to the Red Cross call for help for drought sufferers are but typical illustrations.

The whole question of our interest in the Missionary Work of the Church is simply a question of how much Christ means in our own life, and whether we are so thankful for all He means to us that we are compelled to give others the same help which has come to us. Not because someone asks to do so, but because of "the abundance of our Joy!" If we believe that Churches, Hospitals, Schools, and Social Service Work are necessary tools with which to carry on the Church's Mission in the fields where we have sent our representatives, we shall do our utmost to see that they are provided. The Church *must* Advance or Retreat. There is no standing still even if we will to do so.

Some of you may remember an address which Bishop Brent gave in Philadelphia soon after the war, when he challenged the Church to press forward in a day of great need in the world and great opportunity to render service. He reminded us that opportunity and responsibility always go hand in hand. "What we need today," he said, "are men and women with *convictions*. There are plenty who have opinions which are like weather vanes and blown about by every breeze, but a conviction is a belief which makes a difference, and for which no sacrifice is too great." How perfectly he exemplified that in his own life.

What is your conviction regarding the importance of the Mission which Christ entrusted to His Church, as expressed in terms of material means to further that work? To give is an instinctive desire when one wishes to show love or appreciation, and might be called the supreme test of love. John Oxenham expresses it much better than I could when he says:

"Love ever gives and gives and gives,
And while it lives love ever gives;
When love no longer longs to give,
Then love no longer lives!"

Let us test our profession of love for Christ and His Church by these lines.

P. B. P.

One of the men of the United States Navy, patroling the Yangtse, in the course of his duty was of service to some Chinese. A courteous Chinese officer, losing sight, for the moment, of the word "indomitable," wrote the American a grateful letter, hailing him as "an abominable hero."

In the total population of the United States 1.6 per cent are Episcopalians. In the total student population 5.5 per cent are Episcopalians.

Speak little and well, if you wish to be considered as possessing merit.—From the French.

In fifty-seven dioceses and missionary districts of the Episcopal Church in the United States there are 40,000 Negro Churchmen and Churchwomen in 310 congregations presided over by 158 Negro priests, which figures are exclusive of Negroes who are members of ordinary congregations.

Educational Day of the Woman's Auxiliary

One of the Annual Woman's Auxiliary gatherings is Educational Day, planned by the President and the Educational Secretary, and its program differs from year to year. This year, January 29, there was no speaker from outside the Diocese,—it was purely a "home affair." The day always begins with a Celebration of the Holy Communion in the Chapel of the Church House, followed by breakfast at Warburton House. At the Service this year the Rev. John E. Hill was the Celebrant.

Three Conferences were held simultaneously in the morning in Holy Trinity Parish House, covering the varied activities of Auxiliary Work: Educational, Mrs. John E. Hill; Missionary, Mrs. William J. Haines; Social Service, Mrs. Theodore S. Paul. At the latter Mrs. J. Willis Martin spoke of the multitude of opportunities for service in this Diocese,—in Church Institutions, in prisons, relief of unemployment, etc., all directly connected with Church leaders. In Mrs. Haines' Conference the duties and responsibilities of Parish delegates to the five Committees were discussed. The plan of standardized requirements for a Parish Auxiliary were talked over and the necessity was stressed for keeping the Spiritual side of all the work from being swamped by the routine side.

At noon all the Conference groups merged into one and were presided over by Mrs. Woodward. Here we first heard Deaconess Phelps, from New York, tell of the effort being made to raise a suitable fund for the pensioning of aged or disabled Deaconesses. Following this appeal Mrs. Woodward took up the matter of a Standard Parish Auxiliary which would measure up to 100 per cent. efficiency. The requirements were:

1. At least eight Parish meetings annually, opened with prayer and where some missionary information shall be given out.

2. Delegates from City and Suburban Parishes to all five standing committees, who should be present at at least four meetings of each Committee a year.

3. Representatives from every Parish Branch at the three Annual Days of the Woman's Auxiliary—Devotional, Educational and Missionary.

4. A Corporate Communion of the Woman's Auxiliary in every Parish once a year; this may be a Sunday Celebration.

5. Definite work taken through the Supply Department.

6. An Educational Secretary in each Parish with some definite work in Mission Study.

7. The United Thank-Offering collected twice each year in every Parish.

8. Some contribution to be made by every Parish to Missions through the Church Budget and the Advance Work.

9. The younger women in the Parish to do Auxiliary work either as part of the existing branch or as a separate organization of the Junior Woman's Auxiliary.

10. Some definite plan in each Parish of prayer for the Church's Mission.

The ideas embodied above cover what the Conference thought wise and practical.

After lunch the meeting was resumed as the Annual Meeting of the Woman's Auxiliary with reports from all five Committees and other officers in the Diocesan branch. The roll call showed 297 people present representing 77 Parishes. The Supply Department gave a fine report as did the United Thank-Offering Treasurer and the Church Periodical Club. Mrs. Pancoast's report showed that $12,806.37 has already been sent to her for the Advance Work items from the women of the Diocese.

Mrs. Hill's report as Educational Secretary was particularly noteworthy because she dwelt, not on the great number of Study Classes conducted and leaders trained, but on what she considered her "sins of omission"—the sadly large number of Parishes which she had not visited and where no representative came to her Normal Training Class. She asked the co-operation of rectors and Parish branches of the Auxiliary to change these conditions.

Mrs. Woodward's Annual Report closed with a quotation of Bishop Lloyd's which can be read by all in full in the Annual Report of the Pennsylvania Branch of the Woman's Auxiliary which is just coming out. Bishop Garland prefaced his little address by a most sincere and graceful tribute to the labors of Mrs. Woodward and Mrs. Hill and voiced the gratitude of the Diocese to them. He then spoke most optimistically of the World Outlook, as demonstrated by the outpouring of unselfish, disinterested endeavor to aid the victims of unemployment, saying "Never since the world began have so many people gone to the aid of distress and poverty. There is a growing consciousness of the claims of humanity and the real meaning of Brotherhood." He then closed a very memorable day with the Benediction.

JUNIOR WOMAN'S AUXILIARY ORGANIZATION MEETING

The organization meeting of the Junior Woman's Auxiliary was held in the Church House on February 4.

There were forty-five people present representing sixteen parishes, not all of whom have yet organized a Branch of the Junior Woman's Auxiliary.

At that meeting we planned a program of work for the year and accepted a budget of $1000, which we will raise, and elected the following officers: President, Mrs. William Hewson, 6300 Overbrook Avenue, Overbrook; Vice-President, Mrs. T. Earle Stockton, 20 Avon Road, Narberth; Treasurer, Mrs. Carroll Downes, Jr., 187 Midfield Road, Ardmore; Secretary, Miss Ellen Swan Howland, 422 South Carlisle street, Philadelphia.

Each branch is going to help raise the money we have pledged; $500 goes to the Advance Work of Wyoming and $500 is to be divided equally among the five committees of the Woman's Auxiliary and to apply to quota with one exception ($50 of the $100 for the Diocese will go toward the Juvenile Court work, for we have juniors working on that sub-committee).

For Educational Work we will have a Bible Class in Lent to meet on Tuesdays, at 5 o'clock, at 134 South Twenty-second street, led by Dr. Joseph Fort Newton. This will be open for Juniors all over the Diocese and is for your women.

Each branch I have visited is doing good work and seems enthusiastic. All branches are parish branches except one, which we call the City Branch, and is chiefly composed of members of the Junior League. The work promises to be a big thing. I have invitations now to help organize in two parishes and the dates are set. Two other parishes have not yet arranged their meeting but expect to do so shortly.

The "Juniors" will supply a real need in the Diocese by training young women in the missionary work of the Church, that they may take our places and carry on the wonderful heritage of work and accomplishment that is ours. It gives the opportunity to the young women to be associated with others their age of other parishes working for the same objects and going to the same Bible Class will we hope give us a sense of Diocesan Fellowship.

I am grateful to Mrs. Woodward to have appointed me to such a lovely piece of work as being their Chairman seems to be. We should have more branches by next year and we can do it if the Woman's Auxiliary in the difference parishes call the girls together

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for a meeting and let one of our speakers tell them what the Auxiliary does and what it stands for. In this we need your help. Aa letter addressed me to the Church House or to my house, 234 South Twentieth street, will always reach me.

JULIA T. DILLARD,
(MRS. HENRY DILLARD).

CONFIRMATIONS, JANUARY 25 TO FEBRUARY 18, INCLUSIVE

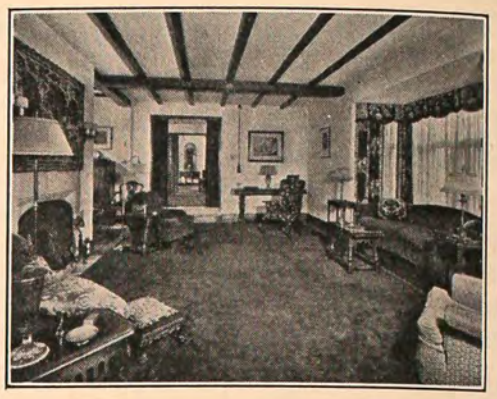
January

25.	St. Gabriel, Philadelphia ..	16
25.	Holy Communion Chapel ..	37
25.	Good Shepherd, Kensington	15
25.	St. Simeon, Philadelphia...	35
28.	All Saints, Moyamensing..	21
28.	Holy Spirit, Philadelphia..	2
30.	St. Augustine, Philadelphia	12

February

1.	St. Bartholomew, Wissinoming	13
1.	St. Luke, Bustleton	6
2.	St. Mary Chapel, Philadelphia	11
2.	Church House Chapel, for Holy Trinity, West Chester	1
2.	Church House Chapel, for St. Elizabeth's	2
15.	Advocate, Philadelphia	11
15.	St. Matthew, Philadelphia..	35
15.	Crucifixion, Philadelphia ..	11
15.	Resurrection, Mayfair	28
18.	St. Monica, Philadelphia ..	11
18.	All Hallows, Wyncote	3

Some folks will do just their little bit of service and no more—like the plumber who would not sharpen his lead pencil because it was a carpenter's job.



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OUR STUDENT WORK AT HAHNEMANN COLLEGE

There is an especially appeal in student work at a medical school, and also special difficulty. The appeal lies in the fact that the students are men who have found their vocation—a calling which is in the real sense of the word a Christian ministry. The difficulty is due to the concentrated effort which the studies of a professional school require, making demands upon the student's time which leave him little opportunity for social recreation. This fact makes the usual line of approach, through social activities, of little use. Medical students have a serious purpose; it is the serious purpose of the Christian profession that attracts them perhaps more than any other student group.

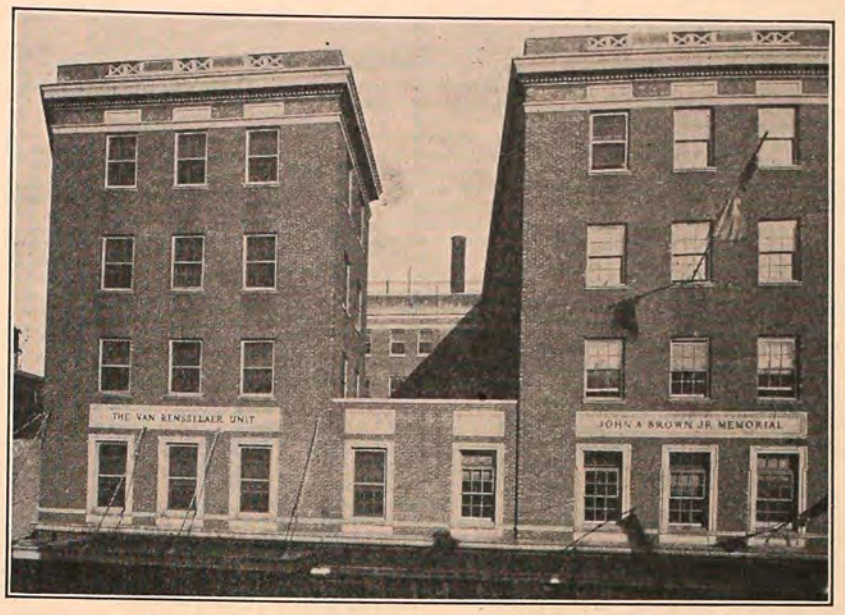
At Hahnemann there is a fine body of men, some of them taking pre-medical work before admission to the regular medical course. There are no dormitories, so the men are scattered about in boarding houses. But a fortunate opportunity for contact at the very beginning of their course is furnished by the fact that the Rector of the Church of the Holy Trinity is an honorary member of the Board of Trustees and is invited each year to address the new students.

This beginning is followed up by invitations to those who have registered as Episcopalians to attend the church services on Sundays. The parish clergy call, or at least try to call, on them: students are harder to catch at home than most persons. But the main dependence in this matter are those students who have already made Holy Trinity their church home. We have been fortunate in having one of the men as president of our Young People's Fellowship. And many others are faithful attendants at the services. That is the object of our efforts: to keep those men in touch, through their student years away from home, with their spiritual privileges, and loyal to their Christian duties.

For many years Holy Trinity has had a particularly close relation with Hahnemann. Mrs. Horace Fassitt, until her death some years ago, was always personally interested in the men there. And Dr. W. W. Van Baun, another member of the parish, was another link between the College and the Church. The Rector's connection with the College has already been mentioned. So

(*Continued on page 263*)

Dedicate Van Rensselaer Unit at the Seamen's Church Institute



The Van Rensselaer Unit **John A. Brown, Jr., Memorial**

FIRST TWO UNITS OF NEW BUILDING

Erected during the first ten years

The Van Rensselaer Unit in the New Building of the Seamen's Church Institute was dedicated at exercises in connection with the Eleventh Annual Meeting of the Contributors and Board of Managers held in the Auditorium of the Institute on Monday, January 19, 1931. Simultaneously, tablets were unveiled in the Chapel of the Redeemer following the meeting, commemorating the gifts of Mr. and Mrs. A. Van Rensselaer during the first ten years of operation of the Institute, and the gifts of Mrs. John A. Brown, Jr., during the same period. Mrs. Gouverneur Cadwalader, daughter of the late Sarah Drexel Van Rensselaer, and Col. William P. Barba, Chairman of the Building Committee of the Institute, assisted in the unveiling of these tablets.

At the Annual Meeting it was announced that the plans for extending the New Building of the Institute had been made but the final announcement would have to wait upon the decision of the Government relative to locating a new Custom House on a site to be purchased immediately to the north of the Institute. Meanwhile it is hoped to raise funds for the New Lobby and for at least 200 seamen's bedrooms and 250 Dormitory Beds, accommodations for which will be included in the two remaining Units to be built. The Auxiliaries of the Institute, Mrs. Ellis Jackson, Chairman of the Central Committee, have undertaken to contribute five thousand dollars for the permanent entrance to the completed building, of which something over four thousand dollars is in hand.

During 1930 attendance records at the Institute were broken many times and the largest number of lodgings were registered on Christmas Eve when 392 beds were occupied.

Since the day before Thanksgiving a special Emergency Relief program has been in operation with the help of the Citizens' Committee on Unemployment Relief. One hundred and fifty-four men a day have been aided with free beds and meals and a certain number have been sent to the docks and company employment offices each day, in order to seek work on vessels in port. It is vitally important that this relief program, which costs approximately $43.00 per day, shall be maintained until shipping improves and the weather moderates.

Confirmation Appointments for March and April

Mar. 1.—II Sunday in Lent.
A. M.—Overbrook, St. Paul, the Bishop.
A. M.—Phila., Redemption, the Bishop Coadjutor.
Evg.—Phila., St. George, the Bishop.
Evg.—Sherwood, Epiphany, the Bishop Coadjutor.

Mar. 4.—Wednesday.
Evg.—Haddington, St. Barnabas, the Bishop.
Evg.—Phila., Calvary, the Bishop Coadjutor.

Mar. 6.—Friday.
Evg.—Phila., Transfiguration Mission, the Bishop.

Mar. 8.—III Sunday in Lent.
A. M.—Bala, St. Asaph, the Bishop.
A. M.—Jenkintown, Our Saviour, the Bishop Coadjutor.
P. M.—Cynwyd, St. John, the Bishop.
Evg.—Manayunk, St. Andrew, the Bishop.
Evg.—Phila., Mediator Chapel, the Bishop Coadjutor.

Mar. 11.—Wednesday.
Evg.—Ridley Park, Christ, the Bishop.
Evg.—Chester, St. Luke, the Bishop Coadjutor.

Mar. 13.—Friday.
Evg.—Phila., Zion, the Bishop.

Mar. 15.—IV Sunday in Lent.
A. M.—Phila., St. James, the Bishop.
A. M.—Phila., Holy Apostles, the Bishop Coadjutor.
Evg.—Phila., St. John the Divine, the Bishop.
Evg.—Phila., St. Simon the Cyrenian Chapel, the Bishop Coadjutor.

Mar. 18.—Wednesday.
Evg.—Essington, St. John, the Bishop.
Evg.—Springfield, Redeemer, the Bishop Coadjutor.

Mar. 19.—Thursday.
Evg.—Germantown, St. Michael, the Bishop.
Evg.—Phila., Holy Comforter Chapel, the Bishop Coadjutor.

Mar. 20.—Friday.
Evg.—Rosemont, Good Shepherd, the Bishop.
Evg.—Clifton Heights, St. Stephen, the Bishop Coadjutor.

Mar. 22.—V Sunday in Lent.
A. M.—Phila., Atonement, the Bishop.
A. M.—Phila., St. Stephen, the Bishop Coadjutor.
P. M.—Phila., St. Luke and the Epiphany, the Bishop.
P. M.—Chester, St. Mary, the Bishop Coadjutor.
Evg.—Chester, St. Paul, the Bishop Coadjutor.

Mar. 25.—Wednesday.
Evg.—Norwood, St. Stephen, the Bishop.
Evg.—Collingdale, Trinity, the Bishop Coadjutor.

Mar. 26.—Thursday.
Evg.—Prospect Park, St. James, the Bishop Coadjutor.
Evg.—Phila., St. Ambrose, the Bishop.

Mar. 27.—Friday.
Evg.—Aronimink, Holy Comforter, the Bishop Coadjutor.

Mar. 28.—Saturday.
P. M.—Wayne, St. Mary, the Bishop Coadjutor.

Mar. 29.—Sunday next before Easter.
A. M.—Phila., St. Peter, the Bishop.
A. M.—Kingsessing, St. James, the Bishop Coadjutor.
A. M.—Phila., The Saviour, Bishop DuMoulin.
P. M.—Bryn Mawr, Redeemer, the Bishop Coadjutor.
Evg.—Phila., Resurrection, the Bishop.
Evg.—Highland Park, Holy Sacrament, the Bishop Coadjutor.

April 1.—Wednesday before Easter.
Evg.—Phila., Holy Trinity, the Bishop.
Evg.—Phila., Grace, the Bishop Coadjutor.

April 2.—Thursday before Easter.
Evg.—Germantown, Christ, the Bishop.
Evg.—Darby, All Saints, the Bishop Coadjutor.

April 4.—Easter Even.
P. M.—Phila., St. Mark, the Bishop.

April 5.—Easter Day.
A. M.—Phila., Christ, the Bishop.
P. M.—Phila., Gloria Dei, the Bishop.

April 12.—I Sunday after Easter.
A. M.—Ardmore, St. Mary, the Bishop.
A. M.—Radnor, St. David, the Bishop Coadjutor.
Evg.—Bristol, St. James, the Bishop.
P. M.—Lansdowne, St. John, the Bishop Coadjutor.

April 15.—Wednesday.
Evg.—Gladwyn, St. Joseph, the Bishop.

April 19.—II Sunday after Easter.
A. M.—Drexel Hill, Incarnation, the Bishop.
A. M.—West Whiteland, St. Paul, the Bishop Coadjutor.
Evg.—Gulph Mills, Trinity, the Bishop.
Evg.—Downingtown, St. James, the Bishop Coadjutor.

April 22.—Wednesday.
Evg.—Swarthmore, Trinity, the Bishop.

April 24.—Friday.
Evg.—Hatboro, Advent, or Willow Grove, the Bishop Coadjutor.

April 26.—III Sunday after Easter.
A. M.—Morton, Atonement, the Bishop.
A. M.—Wynnewood, All Saints, the Bishop Coadjutor.
Evg.—Marcus Hook, St. Martin, the Bishop Coadjutor.

NEW MISSION IN WEST PHILA.

Quinquagesima Sunday, February 15, the first service of a new mission for those of Italian birth and their children was held at 6335 Vine Street. A committee of the West Philadelphia Convocation after carefully going over the ground recommended this neighborhood and Dean Collins arranged to rent the first floor of this house for the beginning of the work.

Bishop Taitt has appointed the Rev. G. A. Scarinci in charge. With chairs and some other furnishings borrowed from the City Mission and St. Elisabeth's Church, the rooms were made as churchly and comfortable as possible. The congregation numbered thirty-three. The priest-in-charge conducted the service chiefly in the Italian language and made his announcements both in Italian and English. Archdeacon Bullitt assisted, and addresses were made by Mr. Scarinci in Italian and by the Archdeacon and Miss Deane, the Diocesan Worker among the Italians, in English. The morning services will be in Italian, but the Church School and other services will be in English.

The new mission, for which the name of St. Francis of Assissi has been suggested, needs an altar, an altar cross, chairs, and English Bibles and Prayer Books for the Church School. Please communicate with Archdeacon Bullitt at the Church House, or with Dean Collins, Church of the Atonement, Forty-seventh Street and Kingsessing Avenue, if you can help in supplying any of these needs. This location is near the center of a large Italian-born population amounting to many thousands and it is hoped that this new venture may have a real success and fill a real need.

THE G. F. S. ANNUAL MISSIONARY SUPPER

Under the auspices of the Committee on Service to the Church, on Thursday evening, February 26, at Holy Trinity Parish House, the Girls' Friendly Society in the Diocese held their annual Missionary Supper and Meeting. Supper was served at 6:30. At 8 o'clock Miss Seabury, of the Educational Department of the American Board of Foreign Missions and last summer a member of the faculty at the Northfield Conference, and who has spent many months in India, told in a most interesting and delightful manner of her contact at first hand with the people of this land of beautiful temples and palaces and sixty millions of "untouchables"; of the tremendous problems confronting the government and the people at the present time. Miss Seabury, whose appeal was especially to the younger members, had the privilege of meeting the outstanding figure, Mahatma Ghandi, had been carrying her message to young people all over the United States, and Pennsylvania was more than privileged to be able to avail itself of this vivid story of the land which is to be the subject of our mission study during Lent.

G. F. S. ANNUAL SERVICE

The regular annual Festival Service of the Girls' Friendly Society will be held on April 28 at St. James's Church, Twenty-second and Walnut Streets. An exhibit of the Diocesan Lenten work, which this year goes to St. James' Mission, Cannon Ball, N. D., will be held before the service. St. James cares for the Indians of Cannon Ball and surrounding district. (It is interesting to know that in this far-away rolling prairie land in which the Diocese of North Dakota is located there are six branches of the G. F. S.) Part of the candidates' Lenten work also goes to our own City Mission.

SUSTAINING MEMBERSHIP IN THE GIRLS' FRIENDLY WHY AND WHAT THEY ARE

At the request of the Publicity Vice-Chairman, Miss Margaret Maule, Diocesan President of G. F. S. in Pennsylvania, has made the following statement regarding the sustaining memberships, which are being solicited by associates throughout the Diocese:

"Since 1919, the National Council of the Church has been giving the National Girls' Friendly Society a certain sum each year for its national work, thereby enabling it to have Field Secretaries and to organize Branches in scattered communities. In 1927 the National Council notified the Society that, as diocesan expectations were not sufficient to meet the Church's budget, they would have to ask the Society to make provision for its own support and would gradually withdraw any appropriation from the National Council, realizing this would, of necessity, reduce the gifts to missions of the Church made by the Society. They expressed most warmly their continued interest in and endorsement of the work of the G. F. S. and advised and ratified the enrolling of sustaining members at this time.

"In pursuance of this request 'to make provision for its own support,' the Girls' Friendly Society has raised its dues and reduced its budget to $55,000. The members are now providing 67 per cent of their budget, but with almost one-half of its members under 18 years of age, it cannot provide the whole amount. Therefore at this time the Society is asking men and women interested in girls to help make up the 33 per cent balance. Pennsylvania's share is $4700 for the three-year period. Committees of Associates are at work in the Diocese, soliciting sustaining memberships on a three-year basis. The Officers (address, The Church House) will be glad to furnish additional information to any one interested."

APRIL DIOCESAN EVENT OF THE GIRLS' FRIENDLY

In the February CHURCH NEWS it was mentioned that this would be of unusual interest and import. As stated, it will be on Saturday evening, April 11, in the Ballroom of the Bellevue-Stratford Hotel—and it will be a play and dance. So, older members, younger members, you know you and your friends may look forward to a delightful evening! Tickets will be $1 each and remember—the object—a fire-escape for the Holiday House at Cape May, which the city authorities of Cape May advise us must be erected—or else no good times this summer. DON'T FORGET —APRIL 11!

ANNUAL MEETING JOINT DIOCESAN LESSON BOARD

The Annual Meeting of the Joint Diocesan Board was held at the Church House of the Diocese of Pennsylvania on January 27.

Representatives were present from the Dioceses of Pennsylvania, Erie, Washington, Delaware, Virginia, Western North Carolina, Newark and Albany.

According to the time-honored practice of this Board the outlines of lessons which appear in the Episcopal Church Sunday School Magazine were presented and freely and carefully discussed by all members present.

In the absence of the Presiding Bishop, who is the President of the Board, the Rt. Rev. Thomas J. Garland, D.D., First Vice-President, presided.

The Lesson Board at the annual meeting discussed the material set forth by the National Department of Religious Education for the use of the schools in furthering the "Lenten" Offering, and adopted the following resolutions:

"Whereas, For more than fifty years the Church Schools have been giving their Lenten Offering as an act of self-denial and devotion to Jesus Christ in obedience to His command, 'Go ye into all the world and make disciples of all nations;' and

"Whereas, As a result of this Lenten Offering there is being added to the support of the Church's missionary work at home and abroad approximately a half million of dollars each year; and

"Whereas, This Offering has always been known as the 'Lenten Offering,' a name taken from the self-denial of the pupils of the school as an example of Lenten devotion; and

"Whereas, The National Department of Religious Education has this year abandoned the use of this word 'Lenten' throughout the literature save in two or three instances; and

"Whereas, Still further, the material issued by the National Department of Religious Education for use by the pupils themselves, 'Our World at Play,' ignores the great Christian motive of love for Jesus Christ, and the need of winning souls to discipleship of our Lord in and through His Church; therefore, be it

"RESOLVED, By the Joint Diocesan Lesson Board, representatives of dioceses throughout the country, at its meeting held in Philadelphia, January 27, 1931, that we hereby enter formal protest against this abandoning of the name 'Lenten Offering;' and most emphatically against secularization of the Church's teaching which marks these stories; and, further, be it

"RESOLVED, That a copy of these resolutions be sent to the Presiding Bishop, to the Executive Secretary of the National Department of Religious Education and to the Church press."

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OXFORD GROUP MEMBERS WELCOMED AT DINNER AT PENN ATHLETIC CLUB

"A movement of life for vital personal religion, to make the principles of the New Testament practical as a working force today," is the description of A First Century Fellowship, given Tuesday evening, February 10, at the Penn Athletic Club, at a dinner to welcome members of the Oxford Group recently returned from England, Scotland and South Africa.

A South African Rhodes Scholar at Oxford came in touch with the truths of the Bible clothed in life, in groups seeking wholeheartedly to serve the Church from within, in recapturing the life of power in Christ as it was in the New Testament. He told his friends at home. As a result of the interest aroused, the next summer seven young men visited the British Union of South Africa to spread the good news, without organization or oratory, but by simple witness to what God had wrought in their own lives. The following summer a team of eighteen, led by the Rev. Frank N. D. Buchman, held large religious house parties in half a dozen of the principal cities. Four of the members remained throughout the year; and last summer another team of twenty-three made the long trip. The story of the resultant awakening on a nation-wide scale, extending through the Church, education, business, politics, and homes of all classes, formed the central narrative of the Philadelphia dinner.

Samuel Scoville, Jr., Philadelphia lawyer, naturalist, and writer, told how his own life had been transformed during the past year, and turned the meeting over to the Rev. Ray Foote Purdy, of New York. Mr. Purdy told how Dr. Buchman's work, beginning in Overbrook, and including seven years at Pennsylvania State College, is getting religion off the editorial page, and into the news columns. He introduced the Rev. Garrett R. Stearly, son of the Bishop of Newark, who was for twenty months in charge of the work in South Africa. The next speaker, Mrs. Stearly, gave instances of getting women to compare their lives, not with those of their friends, but with that of Jesus Christ, and His standards of absolute honesty, absolute purity, absolute unselfishness, and absolute love. The Rev. W. Cleveland Hicks, son of the late Rev. William C. Hicks, Canon of Washington Cathedral, told what can happen when people turn honest. He spent much time visiting the chief boarding schools, doing individual personal work with boys.

Miss Margery Speakman of Wilmington, and the Rev. John McCook Roots, son of the Bishop of Hankow, had also been members of the team in South Africa. Rev. C. Scoville Wishard, of New York, and Charles H. Haines, of Germantown, both associated with the movement for ten years or more, told of the similar awakening in Scotland. Provost Erskine Hill, Dean of the Cathedral in Aberdeen, who has spoken in Philadelphia, was quoted as having travelled to Inverness to address clergy there in support of the movement. Provost Margetson, of Edinburgh, was among those bringing the Oxford Group to his city.

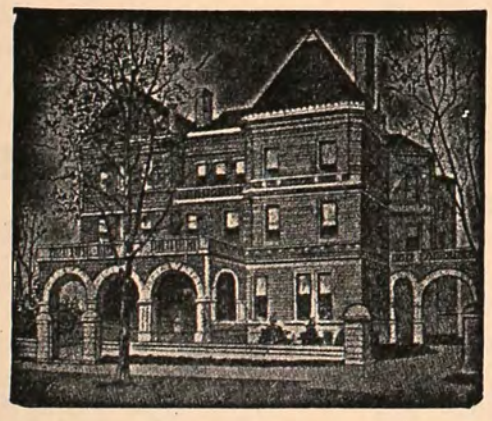
One hundred and forty-seven covers were laid, and a dozen or more came in after dinner. The committee in charge were Thomas B. Lippincott, 640 South Highland avenue, Merion, leader of the movement in this area; Samuel Scoville, Jr., Benjamin S. DeCou, of Norristown, and the Rev. Charles Jarvis Harriman.

(*Continued from page 259*)

Holy Trinity counts Hahnemann as a part of the parish, and rejoices in this happy relation and the natural, normal ministry it makes possible to such a fine body of students.

F. W. T., Jr.

Funeral Home



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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. JACOB LEROY

On Epiphany, January 6, occurred the death of the Rev. Jacob LeRoy, for forty-one years a faithful Priest of this Diocese. Had he lived till April 6, he would have been eighty-one years old.

Born in Hartford, Conn., he graduated from Trinity College and then from Berkeley Divinity School. He was made a Deacon by Bishop Williams and Priested by Bishop Niles. After serving in several parishes in New Hampshire and as Rector of Zion Church, Greensburg, N. Y., he came as Priest in charge of St. Martins-in-the-Fields, Chestnut Hill, in 1889. Upon the organization of the Parish in 1895 he became Rector, which position he held until his retirement in 1919. His cure he administered faithfully during his Rectorship, or more than thirty years.

While he was Rector, St. Martins (then Wissahickon Heights) grew from a small settlement consisting of a few scattered houses, into the splendid residential section of Philadelphia it now is. Under his wise leadership the Parish grew with the community. Naturally there moved into the district numbers of people who were not affiliated with the Episcopal Church. To them he always kept the doors of St. Martin's open. He ministered to all with the same tender care, and many were brought to confirmation and became loyal communicants of the Church.

A loyal Churchman, reverencing the Sacraments, he ever held before the people the highest standards of devotion and personal righteousness. He looked beyond the parish boundaries and saw the whole Church. Aware of her many needs, he was wont to present them to his people in fervent appeals. They, on their part, responded generously and became thoroughly missionary in their outlook. It is astonishing to read the names of the Missioners and Missionary Bishops who through the years presented their causes to the people of St. Martin's. Always they received a sympathetic hearing from Priest and people.

He was peculiarly sympathetic with the poor, the sick and the unfortunate, spending himself and his possessions in their behalf. They, in turn, greatly loved him.

In his latter years he was afflicted with a growing deafness which handi-

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capped him, and a year ago he underwent an operation for eye troubles. Yet he seemed hale up to the last. On Sunday before Epiphany he was at St. Martin's and received the Holy Sacrament.

On May 18, 1901, he was elected Dean of the Convocation of Germantown, succeeding the Rev. James DeWolf Perry, and filled that position until his retirement. The work of the Convocation was as dear to him as that of his parish, and to it he gave his interest and his energy. For the meagerly paid missioners he had the deepest solicitude and he helped many of them in various personal ways. The only limitation to his aid was the limitation of means.

A gentleman, a Christian, a loving husband and father, a pious and thoroughly devoted Pastor and Priest, he brought to the service of the Church he so loved a pleasing personality and a keen and well-informed mind. He prepared his sermons with great care and read them in a rich low voice which appealed to all who heard him. "Blessed are the dead who die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

(Signed) Wood Stewart,
Gilbert Pember,
Committee.

Therefore, be it

Resolved, That we of the Executive Council of the Diocese of Pennsylvania do hereby record our sense of great loss in the death of this our Brother, and extend to his family our sincere sympathy in their bereavement. Be it further

Resolved, That a copy of this minute be attached to the minutes of this meeting, and that another copy be forwarded to the family of the Rev. Jacob LeRoy, and published in The Church News of the Diocese of Pennsylvania.

REV. JACOB LeROY

In the eightieth year of his life and in the forty-ninth year of his sacred ministry, Jacob LeRoy has entered into life eternal.

For forty-two years he was a priest of this Diocese, and for nineteen years Dean of the Convocation of Germantown. On account of infirmity he had retired from active service, but was able to attend the Conventions of the Diocese and occasionally the meetings of this Convocation. The members of the Germantown Convocation desire to bear witness to his faithfulness and to record their deep appreciation of his unselfish service and devotion to the Church and its mission.

His courtesy and kindness and his consideration for others marked him as a true Christian gentleman. He had a

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genuine sympathy for those in need, for his heart was filled with love of God and his fellowman.

His character and his example are inspirations to us to carry on in sanctified service of Christ and His Church.

We rejoice in the thought that he is realizing in fuller measure the beauty of holiness in the presence of the Saviour in Whom he firmly believed and in life and character so fully proclaimed.

To his family we extend our deep sympathy in their sorrow and we join with them in thanksgiving to God for his long and useful life.

"Remember Thy servant, O Lord, according to Thy favor, and grant that increasing in knowledge and love of Thee, he may go from strength to strength in the life of perfect service, in Thy heavenly kingdom, through Jesus Christ our Lord."

REV. CHARLES H. ARNDT, D.D.,
REV. L. N. CALEY, D.D.,
REYNOLDS D. BROWN, ESQ.

R. FRANCIS WOOD

The Standing Committee places upon its records this minute of appreciation of R. Francis Wood, the oldest member of the Committee, who died January fifteenth in his eighty-first year.

He had been a member of the Committee continuously since 1900 with the exception of one year, and its Secretary from 1904 to 1922.

He was informed regarding all the details which go to make up the life of the Diocese, and interested in all that made for its growth and usefulness. He was Vice-President of the Episcopal Academy and of the Bishop White Prayer Book Society, and officially related to many more organizations in the Church.

A member of the Philadelphia bar for sixty years and having active business interests; quiet in manner but with strong convictions and the courage to express them; a man of sound judgment, his counsel and advice in the matters which came before the Committee were helpful and much valued.

Notwithstanding his advanced years, he was faithful in his attendance and alert and active in meeting the duties of his office. His genial and kindly disposition and willingness to bear his share in the labors and responsibilites of the Committee will be cherished memories.

RESOLVED, That this minutes be entered upon the records, and a copy be sent to the family.

W. W. FRAZIER, JR.,
Secretary.

February 3, 1931.

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CHARLES WATSON

At a meeting of the Vestry, Church of the Saviour, held in the Parish House, 3723 Chestnut street, on Tuesday evening, January 13, 1931, the following minute was offered to be spread on the records in memory of Charles Watson, who died on December 24, 1930.

"There entered into Eternal Life on Christmas Eve, 1930, our beloved friend, vestryman and co-worker in the Church of the Saviour—Charles Watson.

"His righteousness abideth forever."

Mr. Watson's connection with the Church of the Saviour began in childhood, the son of its accounting warden, elected to the Vestry in the year 1900, serving until his death. His influence as Vestryman and Superintendent of the Sunday School was far reaching and thoroughness the motto which added enrichment to his life's work.

His aim was not only to facilitate methods of organization in the activities of the Sunday School, but also to stimulate thought and to build up Christian character. His zeal for missionary endeavor was ever present and expressed itself in conscientious effort, devotion and self-sacrifice. Sincere in his liberalities, worthily marking a completion of the task that calls for the yielding of our worldly possessions held in trust for the Kingdom of God.

A loving husband and father, the home was ennobled by his presence. Always abounding in ministrations to the needs of others, our hearts go out in deepest sympathy to the family of Mr. Watson in the loss of one held so dear.

The Vestry of the Church of the Saviour here records its heartfelt sorrow in the passing of friend and helper so universally loved and honored in our midst.

Giving thanks to our Heavenly Father for the promise so richly contained in His blessed word for those having finished their course, kept the faith and henceforth laid up for themselves a crown of righteousness which the Lord shall give to all them that have loved His appearing.

THE VESTRY.

BENJAMIN ARTHUR MITCHELL

On Friday, the twelfth day of December, in the year of Our Lord Nineteen Hundred Thirty, our faithful friend and fellow Vestryman, Mr. Benjamin Arthur Mitchell entered into Life.

For more than forty-nine years Mr. Mitchell was a Vestryman and almost to the last was actively engaged in the work and welfare of St. David's Parish. A sincere and devoted Churchman,

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faithful in the discharge of his duties, and the work of the Vestry whenever possible, even when his age and health did not seem to permit it. He was kind, courteous and willing to help all with whom he was associated.

He served diligently as Secretary of the Vestry for forty-six years and his advice and counsel in the Vestry was greatly esteemed and highly appreciated.

He will be sorely missed by his friends and fellow Vestrymen of St. David's Parish.

May his place be this day in peace and his habitation in the Heavenly Jerusalem.

In reverend respect for his memory the Rector and Vestry of St. David's Parish have ordered this minute be entered upon the records of the Vestry and a copy be sent to the members of his afflicted family.

JAMES W. LEECH,
Secretary.

Every day at eleven o'clock a group of grammar school children come to the parish house for religious instruction, at St. Xavier's Church, Bar Harbor, Maine. Different grades come on different days, 160 children in all. This has been going on for the past nine years. This year the rector, the Rev. W. E. Patterson, has also started a four-year course on Biblical literature, for which the high school gives credit. Thirty-five out of fifty freshmen are taking the course.—*The Witness.*

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County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon and Lewistown. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

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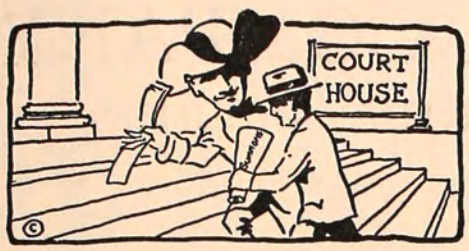

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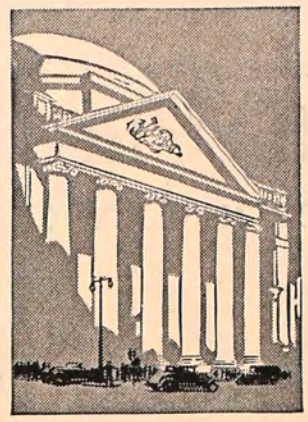

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